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BIBLE MONITOR

VOL. LXVII

JANUARY 1, 1989

NO. 1

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

SWEET THE MOMENTS

Sweet the moments, rich in blessing,
Which before the cross I spend;
Life and health and peace possessing,
From the sinner's dying friend.

Love and grief, my heart dividing,
With my tears His feet I'll bathe;
Constant still, in faith abiding,
Life deriving from His death.

Truly blessed in this station,
Low before His cross to lie;
While I see divine compassion
Beaming in His gracious eye.

Here I'll sit, forever viewing
Mercy streaming in His blood;
Precious drops, my soul bedewing,
Plead, and claim my peace with God.

- James Allen

PURPOSE

At the beginning of a new year we often take stock of our lives and make some resolutions concerning changes we need to make. If these resolutions are made only because it is a custom we will soon break them and forget them just as we intended when we made them. If our resolutions are made seriously and with determination they can become guides for us to follow to improve our lives. These resolutions are like promises made to ourselves. Are we honest in making these promises or are we willing to skirt corners to avoid the hardship of change?

Even when young, Daniel was a man with a purpose. He stuck to his resolutions. When carried away to Babylon he refused the king's food. The others who were with him found nothing wrong with the king's provisions but Daniel and a few others were willing to put themselves in danger by refusing these dainties. They preferred the plain nutritious food of their homeland. This was food that met the guidelines of the Mosaic Law. Daniel continued to have a purpose within his heart even after he was promoted by the king. He was willing to read the handwriting on the wall even though it was not pleasant. He was willing to continue his usual worship of God even though watched by his enemies. He was willing to go into the lions' den rather than forsake his worship of God. He was resolved to keep the purpose of his heart. Daniel did not break his promise to himself.

Jesus came to earth with a purpose. Yielding all to his Father, He was willing to come as a Babe. He would be identified with men even in His birth. His purpose included the healing of the sick, lame and maimed but His grand purpose went beyond these deeds

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of service. He came to save souls. This meant that He was born to die. There was no other way the souls of sinful men could be redeemed. He was the only perfect man so only He could be the sacrificial lamb that could once and for all pay the price demanded by a just God. There could be no other mediator between God and man.

His purpose kept Him moving toward the appointment He had on the cross. Though He might have preferred to have refused that cup of suffering nevertheless He drank it, right down to the bitterest dregs. He fulfilled His purpose though He might have been sidetracked into merely teaching or serving. He stuck to that purpose, moving toward the cross, serving and teaching as He went. On the cross and in the tomb He fulfilled that great purpose that had motivated His entire life and earthly ministry.

Because He was willing to do what was necessary to fulfill that purpose, God accepted His sacrifice. This is evident in His resurrection and later in His ascension to be at the Father's right hand. To be born with a purpose that would direct Him through His earthly ministry, brought Him many trials but He never wavered from it. He fulfilled it and for that we should be eternally grateful.

The need for a purpose in life did not end with Bible times. There is a continuing need in each of our lives for a purpose in our living. Many in the world have no other purpose than to have pleasure. Others may have a misdirected purpose. They expend a great deal of time, money and effort to gain wealth, position or fame.

Our purpose should be the same purpose God had in placing us on this earth. We were created for His pleasure. Our lives should be pleasing to Him. If we would adopt that as our purpose we would have lives that would not only please Him but would also yield service to our fellowmen and give us the glow of doing good. The more nearly our purpose matches His purpose, the more good we can accomplish and we will be more serene and peaceful.

We must have a purpose noble enough that we will be willing to invest ourselves in it. We need the determination of Daniel so we will not be swayed from our course. He overcame the temptation to adopt the world's ways in even a small matter, giving us an example for keeping to our purpose. Jesus had a lifelong purpose which in reality was an eternal purpose. This serves as an example for us to have a continuing purpose throughout life. Our purpose must be lifelong with evidence given day by day to sustain it.

God will bless the one who has a purpose, that is in tune with His purpose for us. Do you have that purpose? Are your New Year's Resolutions made with that purpose in mind?

INVENTORY TIME

"If your life is like a merry-go-round, whirling rapidly but not going anywhere, stop and let Jesus take over."

"If your life is like a bucking bronc, with a lot of ups and downs, and every ride hurts, ask Jesus to help you."

At this time of year in the business world, they take inventory to see where they are, whether the business is prospering or not. They inventory to find out how much old, out-dated merchandise they have. If it's time to get rid of something, they do it, so there will be plenty of room for that which is profitable and useful. They know it does not pay to shove stuff back in a corner when it needs to be disposed of.

This is a good time, too, for a personal inventory. We need periodically to review our lives to see where we are. We need to determine whether we are being good stewards of our time and activities, as well as of our finances. We need to take a spiritual inventory and see whether there's anything we should dispose of. We need to determine whether we are prospering in the Lord, whether we are growing or not.

A good inventory will not only tell us where we've been, but it can also help us to know where to go from here. A good inventory can help establish priorities and show us where we are getting side-tracked and wasting our energy. If we take a good look at our lives, our strong points will be evident and so will the problems. It may not be pleasant to dig into the dusty corners of our lives, but no personal inventory is complete until we do so.

All of us need a time to review our lives and see whether we are indeed going anywhere. We need to see whether some of the ups and downs in life come because of our own foolishness. A merry-go-round makes a lot of commotion, but doesn't go anywhere. It just moves in its own little circle. The bucking horse also makes a lot of commotion, but it is just a flurry of activity in which the rider gets bounced around. Nothing is really accomplished in either case; it is just a matter of holding on for the ride.

Whether it be a merry-go-round, a bucking bronc, or a combination of the two, all of us have difficulties to deal with in life. A good inventory will show us if we are just going in circles or bouncing around from one problem to another, never finding a solution to any of them. We shouldn't just be "along for the ride", and a good inventory can point out where we can do better.

You may think you have everything under control, and your life isn't like the merry-go-round or the bucking horse. But, are you burning the candle at both ends? Are you so busy that you don't get enough rest, mentally or physically? Even though you have

good goals and priorities, if your life is everloaded with things to do, it's time for some self-examination, a much-needed personal inventory.

Jesus said, "Come ye yourselves apart into a desert place, and rest awhile. ... they had no leisure so much as to eat." (Mark 6:31) Jesus knew His disciples needed rest and relaxation, and so do we. Continually pushing ourselves causes us to burn out and to come apart mentally, maybe even causing physical illness. It is important to take time out for rest, and to eat properly, so our bodies can handle the stresses of life. Do you take time out to rest?

"Examine yourselves, whether ye be in the faith; prove your own selves." II Cor. 13:5. A personal inventory isn't complete without a spiritual inventory. This probably is the most difficult because we are dealing with our innermost desires and goals. We have to take a look at our true inner self, and we may not like what we see. But rather than covering up, we ought to confess where needed, and determine in our hearts to be more faithful in the year ahead.

It is important to establish priorities in all areas of life, and especially important to put God first. Include rest and relaxation, both physical and mental, giving yourself time to recuperate daily. You need to be busy in the Lord's work and your daily responsibilities, but you must also take care of yourself. If you need help with your inventory, ask Jesus to help you.

Sister Eileen Broadwater

ESPECIALLY FOR YOUNG PEOPLE

"A new year, a NEW AGE?"

I would doubt that anyone reading this article has not heard of the "New Age" and the "New Age Movement." Newspapers and news magazines have reported it. Music has promoted it. It seems to be all around us. And, it is definitely the latest in religious faddishness, enticing bored housewives from their dull routines with its mysticism and reassuring the "yuppies" with its emphasis on "positive thinking." It has made great claims to be the new world religion... the medium of bringing together the East and the West in incorporating them under one umbrella of pantheism and polytheism.

It is also called the Aquarian Conspiracy, New Consciousness, Mystical Humanism, Human Potential Movement, and the Holistic Health Movement. It really matters very little what it is called. The features of reincarnation, occultism and ecumenism are carried to their fullness in the movement.

There are over 2500 New Age bookstores in America and

magazines have appeared that focus on the movement and its related areas. New Age radio is growing and spreading its music which is "dreamy, light jazz." If you have heard me lecture on Rock Music, you can relate to where we are at here.

There is a great overlapping into astrology, meditation and other emphasis from years past. We are not looking at an organized formal organization YET, but instead, the channelers gain a following and do their seances and seminars for anyone that will pay to receive their information.

As conservative Christians we have to be especially concerned with this movement. It is greater than any other "ism" that has ever moved across our land. Those who are a part of the movement speak out strongly against Christianity and Christians and there has even been talk of "eradication of believers from the face of the earth!" Luciferians describe Christians as being "cancer cells of the global brain." They are angry at us because they see us restrictive to their goals. From the New Age perspective, everyone is already a god anyway. Anyone who teaches differently from this, in their estimation, should shut up or be shut up.

Is the New Age movement new? Not really. Back as early as 1875, the Theosophical Society was promoting the same kind of teachings. The influence of these teachings was from India and the emphasis was on "illumination" and spirit communication. It showed a real hostility toward fundamental Christianity even then.

Spokesmen for the New Age Movement are usually "channelers." They claim that they go into a trance-like state and someone from the distant past or from another planet takes over their body in order to instruct, advise and speak with others present. This is really very little different from the mediums who contact the spirit world in the occult. The occult has always provided the foundation for this movement and gives it a sense of power with answers from another world. They confuse people by starting with the communication of love and then taking them through a process of complicated and fearful behavior. In reality, channeling is a multi-million dollar business for many people at the front of this organization.

Eastern mysticism is recognized in their meditation, in their belief in reincarnation and their pantheistic idea of God. It leads those involved to eventful perfection and god-likeness or Nirvana.

Pantheism holds to the belief that God is everything and everything is God. From that idea comes the belief that every person is a god. It is simply a matter of understanding the fact and acting on it.

One of the most popular tenets of the New Age is their emphasis on PMA... or Positive Mental Attitude. They offer such things as a twenty-eight day plan called the "ritual of positive thinking." In

reality, Norman Vincent Peale and Robert Schuller have promoted PMA for years. Their basic claim in the beginning didn't seem to be much different from the Biblical principle of assurance. But, as they developed their thesis, positive thinking became more important than faith or repentance. These men and others have emphasized that PMA works in becoming rich... which seems to be the end product of so many of their ideas.

New Agers offer a lot of artifacts for sale. They sell millions of dollars worth of books each year. Shirley MacLaine leads a parade of authors, all with the same message but emphasizing different aspects such as vibrations, visualization, channeling, holistic health or the future. They also sell exotic teas, Tibetan bells, colored candles, solar energizers and crystals.

Crystals have assumed an unusual importance with New Agers. They are believed to have healing qualities and can be programmed if a person concentrates on them hard enough. Some heal gall bladder problems with them, and many other cures are hailed as possible. Place a crystal under your pillow and you will even sleep well, they say.

New Agers have a ritual by which they "program" the crystals to do what they desire. The stone is "cleansed" by washing it in ocean water. Then, it is left outside for twenty-four hours so that the rays from both sun and moon may penetrate it. Then, while they hold the crystal in both hands, they blow on it and repeat what they desire for it to do. It is said that "the electromagnetic field combines with the persons electric field and gives the effect." Of course crystals are quite expensive and become more so as they become more popular.

Don't be deceived. This movement is in **DIRECT CONTRAST** to the teachings of God's Word.

Continued in next issue.
Brother Len Wertz

SIXTY YEARS AGO

January 1, 1929

AS UNTO HIM

Elma Beck

"Whether therefore ye eat or drink, or whatsoever you do, do all to the glory of God." I Cor. 10:31.

It is the latter part of the above verse that we want to notice in particular, "whatsoever ye do, do all to the glory of God."

This was written by the Apostle Paul to the Church at Corinth,

but I wonder if it is not just as applicable now as then. It obviously means that anything we may do that is not a praise to God is questionable.

To the young people especially we would like to emphasize this thought. Can we praise or glorify God by reading the funny papers and dime novels? Remember that we are only stewards of our time and are accountable for the use we make of it.

And then is our conversation always a glory to God? How easy it is for the best of us to forget that by our words we shall be justified and by our words we shall be condemned. Are we glorifying God by accepting and using every slang expression that the devil can invent these latter days? Remember that we must account for every idle word we use in this life.

Are the songs of the modern world a glory to God? Would any of us want Jesus to come while we were singing one of the latest "hits?"

If we are to be different from the world this is an opportunity for each of us to assert ourselves. Also we cannot be too careful of the places we go, and never ought to be present anywhere we would be ashamed for Jesus to find us. Not knowing when He will come, we ought to live as though each day might be the last we spend here.

Following is a poem we all might observe:

Whatever you think, in joy or in woe,
Think nothing you would not like Jesus to know.
Whatever you say in a whisper or clear
Say nothing you would not like Jesus to hear.
Whatever you read, though the page may allure,
Read nothing unless you are perfectly sure,
Consternation would not be seen in your look
If God should say solemnly "Show me that book."
Whatever you write, with haste or with heed,
Write nothing you would not like Jesus to read.
Whatever you sing in the midst of your glees,
Sing nothing that God's listening ear would displease.
Wherever you go, never go where you'd fear
God's question being asked you, "What doest thou here."

We, as young people, in whom is vested the welfare of the church of tomorrow ought to be so firmly established that we can give a reason for the hope that is within us to anyone that asks us.

It will not take a heinous sin, or a desperate crime to bar our admittance from the pearly gates, but just the little things we do or do not do in our daily life will suffice.

Then, again, I think the world is watching the young people of the Dunkard Brethren Church more closely than the older ones.

They know what our fathers have stood for, but are watching to see how closely we will line up with the Gospel requirements and we by living Godly lives can make a deeper impression, and wield a greater influence than we think.

..... AND CAIN WENT OUT

Genesis 4:16

Sad words indeed! Cain, out of a jealous heart had slain his brother Abel, because Abel's animal sacrifice pleased the Lord more than did his grain sacrifice. Cain, the very name his mother had given him meant, "a man from the Lord."

The Lord evidently conversed with Cain and Cain with the Lord, but only twice after the displeasing sacrifice. Once to give Cain another chance to serve Him more perfectly. Instead he murdered his brother. Then, one time more after the fateful murder to pronounce judgment. Then, "Cain went out from the presence of the Lord."

What a fateful sentence. There is no record that the Lord ever conversed with Cain again. What a vacuum Cain must have lived in as a vagabond in the earth without peace of mind, marked, without God's special blessings, and without hope eternally.

No mention is made in the Bible of any of his descendants ever being God-fearing people, all apparently, were lost in the flood of Noah's day. Sad indeed! No hint in the Bible that any were saved. No doubt all were wreathing with pain in the fiery flame many thousands of years already and eternity has just begun. Their memories of what might have been, the pleading of the Lord, their parents will ever be before them in addition to the constant hell fire, without love, sympathy or a tear, will have to be borne while they constantly have to do the things they loved on earth that separated them from God eternally. Rev. 2:22.

Many lessons for us today may be gleaned from the life of Cain. It is generally believed that God created the earth as the first plane of the Heavens. (I believe the Scriptures bears this out.) He made the earth the plane of choice. The Lord does not tempt us with evil so in His plan He put Satan here to tempt us and try us to make sure that we do serve the Lord. We are constantly under the influence of a guardian angel or angels of the Lord. Satan's slave or slaves, the demons, influence us to do good or evil. We make the choice which one we will serve. If we choose to serve God, He protects us. If we choose to serve Satan and rebel against God and His Word in word and/or deed He has warned us that He may or will give us over to a reprobate mind, let us go our own way and end up in

eternal fire where Christ's mercy and shed blood will never reach us. The Lord may never call us again once we "crucify the Lord afresh and put Him to an open shame."

King Saul is another example who followed Satan's leading and went out from the presence of the Lord unaware of his spiritual condition. One day he desperately needed help to save his nation. He needed someone stronger than man or Satan, so he called upon God for help, but God did not answer. Unknowingly he had left God and God had given him over to a reprobate mind and the evil forces. King Saul with his mighty army was no match against the Philistines' forces. King Saul with his army had no help and judgment overtook him and his people. So are people today following evil and going away from God. God does not leave us, but we leave Him. Unless we repent and get right with Him, He will let us in the hands of judgment with Satan. What a harsh paymaster!

Satan has devised every evil, every deception his evil mind could conceive to lead us away from the Lord. We are living in the day of the greatest deception, the great falling away of the faith that Christ and the apostles warned us of before the second coming of Christ. Our spiritual house must be built of strong timbers founded solidly on the Solid Rock, Christ Jesus in order to stand the storms of evil. We see people around us going out from the presence of the Lord (seemingly). The elect must be continually on guard to correct and strengthen their structure to keep it from being washed away. We are no match for Satan. Our only hope is in Christ and His Word. Know and keep His commandments to do them. Sin is the transgression of the law, and the wages of sin is death.

As Cain transgressed God's commandment and went out from the presence of the Lord: Esau transgressed and also went out from the presence of the Lord and though he sought repentance with tears, he found no peace. Many of the kings of Israel and Judah forsook God's love and mercy and met with God's judgment. Judas one of the twelve apostles went out from the presence of the Lord and hanged himself, and there have been many others. But there were also wise men who studied to show themselves unto God as Seth, Abraham, Joseph, Daniel, Paul and the apostles and were mightily blessed of God. Which will we serve God or mammon? The choice is ours.

We are living in a world of music, pleasure, running to and fro, hustle, bustle, immorality, seeking something (but seldom the Lord) and yet are rapidly becoming more and more confused. Families fall apart, brothers and sisters fall apart, churches split, organizations and law making bodies hassle over their differences of opinion. Much blood is shed in abortions, war and crime. Many

crimes are committed, and finally about all (seemingly) join in the same destiny. Sad! Sad!

You, whoever you are, who have asked Jesus into your life, I plead with you to rededicate your life to the Lord Jesus Christ, study your Bible from Genesis to Revelation, repent of all sin, hand your life completely over to Him without reserving any dirty corners behind closed doors (there are no closed doors in God's sight), and let Him use you in example, word and deed. Time is fast running out, we know not which day judgment will fall on us individually or collectively. The six thousand years of man's work week is almost finished. Oh, to wake up the people of the church and world is my great desire. Please help! This is an SOS!

Sister Ruth M. Snyder

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THE WHOLE ARMOUR OF GOD

In this day and age in which we are living many professing Christians think we can have salvation by accepting a part of the plan of salvation that Christ brought in His coming to earth. For salvation we need to renounce Satan with all his sinful pleasures of this world.

He first appeared with his deceitfulness to Adam and Eve in the Garden of Eden. There he won a great victory. Through that victory all must suffer death in this life. He has been busy throughout all ages and won many victories.

When Christ was here on earth he appeared to Him with his deceitfulness. He failed to overcome our Saviour. Christ told Satan thou shall worship the Lord and him only shall thou serve.

We are commanded to put on the whole armour of God so we are able to stand against the wiles of the devil. He comes to the human family in different ways. he is going about as a roaring lion seeking whom he may devour and sometimes he appears as an angel of light. For salvation we must renounce him with all his pernicious ways and the sinful pleasures of this world. When we have accepted the plan of salvation we become a new creation in Christ Jesus the old sinful and wicked things are desired no more and are put away from us. Satan through his deceitfulness is offering many things today. He has made many believe they can serve two masters.

We need the whole armour of God to stand against the wiles of the devil so we will not be deceived. Satan is the busiest worker in the church because he never takes a rest. If we accept the whole armour of God we will receive His protection from the snares of the

evil one. He has many who are overcome and use their deceitfulness to influence others to accept the evil and sinful pleasures of this world.

He is satisfied with those who are selfish and work to impress it upon others. He is the author of every hatred and strife. He offers the sinful things of this world that are harmful to the health and well being of our bodies. We are to present our bodies as a living sacrifice holy and acceptable unto God which is our reasonable service. Destruction is awaiting those who defile these bodies. We cannot be a good Christian example to others and indulge in the wicked and sinful things of this world.

Satan need not work to gain those who make no profession. He is working to deceive Christians and if it were possible he would deceive the very elect.

In the time of the apostles, Satan won a victory over Annias and Sapphira. They were not true to their profession of the high calling of God in Christ Jesus. We have the record in God's Word that Satan has won many victories in time of the apostles. It was prophesied that antichrists should come and were already in the world. Satan is well pleased with the wicked also with the unbelievers and antichrists. He is also victorious over many in this day and age.

Destruction and misery are in the way of the unrighteous. It is much better to be obedient to God's Word and have His protection than to enjoy the pleasures of sin for a season. We have the record in God's Word of many who were faithful and true to God's calling and had his protection. Today to have His protection we must accept all the saving Gospel of Christ. The most important in this life is the protection of our soul salvation that comes through obedience to God's Word. We have the record in God's Word where the threat of death in this life did not discourage them and were destroyed in this life rather than lose their favour with God. They were victorious over death and the grave. There is nothing in this world as valuable as the soul salvation. It cannot be destroyed if we have the whole armour of God. He is our protection from the rulers of darkness. In this world of sin and wickedness we can look forward to a better life to come.

The psalmist David, with the armour of God, was victorious over the large giant. We have the record of many in God's Word who were victorious through wearing the armour of God.

Today many professing Christians are not standing against the wiles of the devil because they have not put on the whole armour of God. Many are overcome by Satan. It takes the whole armour of God to be fortified and to stand against the wiles of the devil.

Are we living a life of truth and righteousness? The saving Gospel of Christ is our shield and protection. Are we prepared for the glorious eternal life? Have we put on the whole armour of God?

Brother J. F. Marks
901 Chambers Road
York, PA 17402

THE NEW TESTAMENT DOCTRINES

The Church and Her Officers

J. H. Moore

When writing the church at Philippi, Paul addressed the saints in Christ Jesus, "with the bishops and deacons." (Philipp. 1:1) From this we are led to infer that the leading, working officers in the New Testament church were the bishops, or elders, and deacons. It is, of course, understood that the terms, "bishop" and "elder," in the New Testament, refer to one and the same officer, meaning the overseer of the congregation. There were also other officers, as named in Eph. 4:11, where we read: "And he gave some, apostles; and some, prophets; and some evangelists; and some, pastors and teachers." The apostolic office terminated with the apostles themselves, thus leaving prophets, evangelists, pastors and helpers. Pastors here means the shepherds, overseers or elders of the flock. Prophets and evangelists doubtless refer to the ministers, and the term "teachers" to the deacons, and possibly, to the younger ministers. Hence, a properly-officered congregation would have, for her leaders, elders, ministers and deacons.

We learn from Eph. 4:12-13 that the purpose of these officers is "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." The elders, or those in charge of the congregation, are told to "take heed therefore unto yourselves, and to all the flock, over which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." (Acts 20:28) The ministers are instructed to "preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine." (II Tim. 4:2) Our term "deacon" comes from a word meaning service, and it falls to the lot of the deacons to serve the church along lines not fully occupied by the elders and ministers. So they look after the poor, interest themselves in the sick and the unfortunate, and take a special oversight of the finances and business affairs of the church in general.

In Titus 1:6-9 and I Tim. 3:1-13 we have the qualifications and, to some extent, the duties of elders and deacons clearly set forth. They are presumed to be, as leaders and servants, the most faithful, efficient and exemplary members in the congregation. In fact, the average standard reached by any body of saints in Christ Jesus depends largely on the efficiency and loyalty of the leadership. As regards the ministry, Paul instructed Timothy to commit the Word to none but "faithful men, who shall be able to teach others also." (II Tim. 2:2) This means faithfulness and efficiency of a high order.

In order to carry out the apostolic idea of doing things, there should be a plurality of elders in every congregation, and while one of the number may take the lead, there ought to be a careful cooperation of these elders in looking after the spiritual interests of the church. In fact, there should be a perfect understanding between all of the church officials, and the greater the harmony among them in their work, the greater will be the confidence upon the part of the membership. Regarding the authority for a plurality of elders, we cite such scriptures as Titus 1:5, Acts 14:23, 20:17 and Philip. 1:1. At any rate, there should be at least one resident elder in every congregation. There is no scripture for the nonresident elder, though it may occasionally be an exceedingly unfortunate necessity. But such a state of affairs should not be continued any longer than absolutely necessary. The New Testament plan is to ordain elders in every church. That is, let each church have its own elders.

STAND-WALK-RUN-WAIT!

Oh, stand for the right
With God's children on earth.
Take the word of truth
To obtain second birth.

Stand fast in the spirit,
For our Leader and Guide
Won't ever forsake us
While we're by His side.

Oh, walk with the Lord
In newness of life,
And cling to Him only,
For He is our light.

He'll light up our pathway
From earth unto heaven;
Our trust is in Him,
And our sins are forgiven.

Oh, run this race well
To receive the great prize
Of a home with Jesus,
Our supreme sacrifice.

Run away from all evil;
Race to that open door,
For there is our refuge
In whom our hopes soar.

Oh, wait for the adoption,
The redeeming of souls.
Patiently watch for Him
To take us safe home.

Oh, come and beg mercy
At His throne of grace;
Pray that we may enter
That holy resting place.

- Sister Irene Stout
R. 1 Box 160
Wabash, IN 46992

NEWS ITEMS

NOTICE

I have a 46 page booklet I will send free to all who write for them. The title is "Hell is Real" by John Bunyan, author of "Pilgrims Progress." Please enclose 50¢ in stamps for postage, also your name and address to send it to.

Sister Ruth M. Snyder
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Oakland, MD 21550

THANK YOU

We wish to express our many thanks and great appreciation to the Brethren, Sisters and friends who sent us cards, letters, gifts and flowers while we were in the hospital. Also we thank those who visited us during our difficult times and also for the many prayers. May God richly bless you as you continue to remember us in your prayers.

In Christian Love,
Brother Charles and Sister Beulah Marks

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BIBLE MONITOR

VOL. LXVII

JANUARY 15, 1989

NO. 2

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

FATHER, HEAR THE PRAYER WE OFFER

Father, hear the prayer we offer;
Not for ease that prayer shall be,
But for strength, that we may ever
Live our lives courageously.

Not for ever in green pastures
Do we ask our way to be;
But the steep and rugged pathway
May we tread rejoicingly.

Not for ever by still waters
Would we idly quiet stay;
But would smite the living fountains
From the rocks along the way.

Be our strength in hours of weakness;
In our wand'rings be our guide;
Thro' endeavor, failure, danger,
Father, be thou at our side.

- Love M. Willis

ENEMIES

During the War of 1812, Oliver Perry won a great and important victory over the British Navy on Lake Erie. The message that announced his victory has become famous. "We have met the enemy and they are ours." In recent years that message has been paraphrased, "We have met the enemy and they are us." That paraphrase has much truth in it. This is related to the remark, made in the early 1800's by Elder Daniel Fretz, "We have three principal enemies to contend with, viz: The Devil, the world, and self; and when we have once conquered self, then the other two cannot affect us much."

The devil and the world are enemies to every Christian. The temptations and troubles that come through the devil and the carnality surrounding us can be very dangerous to our Spiritual well being. If it were not for the weakness of our selves the outside temptations would not have much power over us. Our self desires make an opening for Satan to work. The things of the world become Spiritual problems because we want to pamper our desires and druthers. We become our own worst enemies. We may recognize, rightly, that there are many enemies trying to overcome us but fail to realize that within ourselves lie our worst enemies.

When a country deals with its enemies, every effort is made to conquer or even destroy that enemy. Money, men and arms are committed to the fight. Every possible action is taken to keep the enemy from getting an advantage. Every possible advantage over the enemy is exploited. Even when a country is not engaged in active warfare there is still surveillance and a maintaining of strength so that enemy would not desire to enter an active warfare.

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Lives, homes and money are given to the effort of preserving and protecting a country. The people of a country are expected to contribute abundantly to the welfare of the country when confronted by its enemies. Every last ounce of devotion must be given in order to overcome the enemy.

This great devotion is expected in the temporal affairs of a nation. If such an effort is forthcoming in national affairs, what dramatic devotion should be evident in our battle against Spiritual enemies. If a nation for temporal reasons can mount such an effort, surely Christians should use every effort to overcome their enemies. The prize for them is not temporal but eternal. The battle against the enemy within will demand the greatest effort.

The enemy that is self is the hardest to overcome because it is harder to locate and destroy. We have a hard time identifying sin within our own lives, so they are hard to get rid of. We don't always recognize them for what they really are. The lures of the world become problems because of self-desires. The temptations of Satan become problems because he uses our self to promote his programs.

When a nation enters a popular war there is a great outpouring of emotion and many are willing to go to the battlefield. There is a great surge of nationalism and devotion to the cause. Does the Christian's response to his Spiritual enemy measure up to the enthusiasm of the nation? Yet the Christian's battle is as much a warfare as the nation's battles against its enemies.

There must be an earnestness in entering the battle. A nation unenthusiastic in its warfare soon becomes bogged down and divided over its war effort. A Christian who does not earnestly battle, even the enemy within, will become bogged down in his efforts and may give up altogether and give in to the very things he was fighting against. He becomes "double minded" and unstable in his Christian life. The battle demands a single-minded approach. A battle is never won by a half-heartedness. There must be preparation and bravery. The Christian must put on the whole armour of God.

The difficulty of the battle demands a great deal of self-discipline. To be willing to give up what is desirable to ourselves is hard and requires the determination of a soldier in hand to hand battle. It is not easy to lay aside what has been a part of our lives over the years. As the soldier needs to yield himself to his country and her army so the Christian must yield himself and his possessions and desires to Christ and the Church. Often we cannot realize the good that will come from yielding. When asked to give up certain possessions or activities we can hardly understand why nor how it would be helpful. But as good soldiers learn to give up

for the good of their army so the Christian must be prepared to give up what self holds so fiercely.

The Christian has many enemies to face and battles to fight. To overcome the inner self and its desires will prove the greatest help in being able to win these battles. The struggle in the end will be worth the price we must pay in what we give up of self. The victory will not be temporal but eternal.

CHURCH BABIES

"And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet now are ye able." I Cor. 3:1-2.

Over the years at Pleasant Ridge Church, there has been an assortment of animals on the premises. Among them was a young black cat which we eventually took home with us. Another time there was a morning dove who made her nest in a tree only a few feet from the main entrance. Her nest was low and easily seen, so many times she had an audience of children. She watched them, but never moved. Possibly she was annoyed at the invasion of her privacy.

This past spring, a killdeer made a nest in the stones at the edge of the parking lot. She laid four eggs, three of which hatched. She too was observed eagerly by children and adults, and at times became very annoyed at our presence. She was very protective and so was her mate when he was nearby. Someone put a small flag near her nest so she wouldn't be run over. Although the bird didn't understand, she was being protected by the very people she was annoyed with.

Nearly everyone has a soft spot within for young animals. There is a special air about them which an older one lacks. They are playful and fun-loving, but can also loudly voice their distress when something isn't right. When we have one to care for, we soon learn what the whining or yipping means, just as we do with babies. Their cries aren't the same for every need, but whatever the cry, we can be sure there is a need.

Human compassion reached out to help that little bird, until she was better able to help herself. It was an act of mercy. Our compassion should reach out even more so to the little ones among us, the Church babies, the immature ones, those who can't always take care of themselves. They may be annoyed with us at times, and may not understand our concern, but we have a responsibility to care for them.

As we observe those who don't yet understand God's ways, our interest in them should be more than casual. Their need for Christ should touch our hearts and stir up compassion within us. Our compassion should reach out to enfold them even when they become annoyed with us and wish we'd mind our own business. Our compassion should reach out to them even when the resistance increases and they try harder to handle life their own way.

This depth of compassion will lead to involvement in some way — prayer, personal contact and friendship, support and so forth, whatever God directs. Or, it may mean standing on the sidelines, being watchful, and “putting up a flag” to provide protection until God has worked in a person's heart. That flag of protection, be it through prayer or love or witnessing, is an act of mercy, and it should come from our hearts.

Babes in Christ, and those who do not yet know Him as their Savior, lack understanding. That little bird didn't understand the concern which caused someone to put a flag by her nest. She didn't see the danger from the cars and people, but it was there. She became irritated because she saw the concern as only interference and a threat. Those who lack spiritual understanding often react just as this bird did, but that doesn't mean we should stop caring or stop praying.

“That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ.” Eph. 4:14-15.

Our goal in the Christian life should be to grow steadily in Christ until we become mature and stable, not easily deceived. We should also desire that the unsaved will find Christ and then grow in Him likewise. Where possible, we should witness and let people know we care because Jesus cares. There are lots of babies around who need us and our prayerful concern. They can't care for themselves, but Jesus can. May our hearts reach out in love to those who need it so much, and let us lift up Jesus before them.

Sister Eileen Broadwater

ESPECIALLY FOR YOUNG PEOPLE

“A new year, a NEW AGE?”

Part 2

It should be evident to all of us that we are living in the age of Satan. The Prince and Power of the air is mobilizing all the forces

of hell to bring on the Antichrist and destroy the Church. In view of these things, we feel the need to inform you of their activity so that you might fight back as a part of the army of the Lord.

Not only is PMA and crystals and artifacts important to the New Ager, but visualization is something that its followers do. Visualization might be described as follows: First, their goal is to control others or future events in any way possible. When children misbehave you can correct them simply by 'visualizing' them as obedient and well-behaved. This procedure is used in their healing of someone who is ill... you simply 'visualize' the person well... and he is healed. Some proponents of visualization are predicting that it will produce materialization... that is, just as an apple when eaten and digested becomes energy to the body and the mind, so the energy released through visualization will materialize into a real apple.

Secondly, their method is generally ritualistic. They sit and take deep breaths, attaining a hypnotic state. They then create in their 'mind's-eye' that which they desire to happen. The clearer they see what they want to happen, the more 'energy' they are able to release to make it happen.

Finally, they believe that 'visualization' can be applied to people and circumstances close at hand or far away. Distance is not a barrier to the realization of what they want.

Actually, some Christian leaders are caught up in this aspect of the New Age movement. In a case involving Norman Vincent Peale, he was being supported by a praying group of people while he went to receive a gift of money from a doctor. The men 'visualized' the man giving Dr. Peale a large gift of money. Supposedly, this visualization had entered the donor's mind and he gave liberally. This is simply mind control as the visualizer attempts to exert control over the other person's mind.

Another aspect of the New Age is that self becomes your new idol. It represents the extremes of emphasis on self love and becomes a panacea to cure our ills and bring us into fulfillment before death.

They say that every man is god and that as you discover your 'higher-self' you get in touch with the god within you. Incorporated with this is meditation, use of drugs and hallucinogens, and experiences outside of the realm of man's knowledge.

Like much of what they profess to believe, the New Agers' concept of reincarnation appears very vague, nevertheless, reincarnation is a part of their belief. Usually, they separate their current life from their past life by many generations... and in some cases, by hundreds of years.

Hindus have explained rewards and punishment by this doctrine

for centuries. They believe if a person does well in each reincarnated state, he will go to a higher level until he attains "Nirvana"... the closest thing to Heaven they have. But, if you are bad, then your reincarnated state will be on a lower level, perhaps as a bug or a snake.

In Africa, many animists believe in a limited reincarnation. That is, if a baby dies, there should be none of the usual mourning because they will be back anyway.

TM... Transcendental Meditation... is a part of almost every New Ager's life. To practice it, you sit in lotus position for a period of fifteen to twenty minutes and empty your mind of everything except your 'mantra'... a word given to you by a 'teacher'. You repeat the word while thinking peaceful, gentle thoughts until all else begins to fade... and you find a new dimension of "total awareness."

TM comes from the Brahmins of Indian Hinduism. It is actually recognized by many Universities as a valid art. The great danger of practicing TM is not to the psyche necessarily but mostly to the soul. It is considered a 'path to God.'

Zen Buddhism is another part of the New Age puzzle. And, again, it is turning within yourself to "learn to know nothing in order to understand everything."

What, then are the objectives of the New Age Movement? Politically, they are pointing toward a one world government. They announced in 1982 that the Maitreya Buddha was here. He was to unite all governments into one. Religiously their goal is to identify and persuade everyone to follow the Maitreya Buddha. They believe that the Messiah of the Jews, the Krishna of the Hindu, and the Iman Maddi of the Moslem are all different names for the same person... one they call the Maitreya Buddha (or 5th. Enlightened One.) They believe that he will come from a hierarchy of advanced beings much farther evolved than human beings.

We must stay close to Biblical perspectives and teachings in these times to keep the New Age teachings from sneaking into our minds and hearts. We must understand that we are all accountable to God for what we do and that to control others is to take away what God has decreed for us. We must understand that reincarnation violates principles clearly taught in the Scripture. We are all personally accountable for our lives and that when we as Christians die, we go directly into the presence of the Lord. (I Cor. 5:8) The Bible links the soul to the body very clearly. Any other teaching on the matter is heresy. Meditation in New Age thinking is to invoke a Hindu diety, Zen Buddhism teaches against mans tendency toward sin, and channeling is occultism.

It should be clear to us that their extra-Biblical revelations are

occultic and damning. Their message is pagan and ultimately it would appear that they are aiding and abetting the rise of the worse enemy that will be faced on the earth... the Antichrist. They are "dumb sheep" being led to the slaughter. In view of these facts, let us be alert to their false teachings and trim our lamps... NOW... so we will not be led astray by the "strong delusions" of this evil day.

Brother Len Wertz

SIXTY YEARS AGO

January 15, 1929

THE LIBRARY OF HEAVEN

B. F. Masterson

"And I saw a great white throne, and Him that sat on it, from whose face the earth and heaven fled away. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened; which is the book of life; and the dead were judged out of those things which were accorded to their works. (Rev. 20:11-12)

John was persecuted, cast on the Isle of Patmos, for the word of God and for the testimony of Jesus Christ, where God lifted him up that he might see through the window of heaven. A good man put down by wicked hands but lifted by God, where he could see the seat of Government that rules the spiritual and physical worlds, the great white throne and the King of Kings upon it, executing judgment; the dead, small and great standing before Him.

I am interested with the books John saw. It must have been an innumerable collection. And since a collection of books constitute a library, it gives us the idea of a library in heaven.

The inference is that it was located at the seat of government. I was much impressed when visiting the Congressional Library in Washington, D.C. Its extensiveness, its unique arrangement, the rapidity of the books being distributed to the Halls of Congress. If such an extensive institution is required in connection with the seat of government to rule the United States, what must be the extent of the library connected with the seat of government that rules the universe.

All institutions have a history, when founded, and so forth, but when this was established is beyond the conception of the human mind. "In thy book all my members were written, which in continuance were fashioned, when as yet there was none of them." (Ps. 139:16) Unlike other libraries, it is not opened to the public until the collection is complete. "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end." The number

of volumes it contains, they are innumerable, the volumes of His councils, His purposes, His fixed laws that govern the world are numberless. Think of all the libraries in the world, if consolidated, what an immense institution it would be! For instance, the public society of school libraries in the United States showed between five and six thousand, containing forty-four and a half million volumes, besides six million of pamphlets. Four libraries in Germany contain each over a million. The national library in France contains over two and a half million. The British Museum in London over one and a half million, besides all the other libraries, public and private in the world; and volumes written and destroyed in past ages are on the shelves. All these do not compose the greater part; all the sermons and lectures delivered, and church history are on record there; the unwritten outnumber the volumes printed from manuscripts. Every person passing through this world is a contributor. Counting each year of our life a volume, I have nearly eighty-one on the shelves there. If some were asked to write an article for the church paper, they would excuse themselves as not being literary qualified. But know you not that you for your contribution — are dictating each day, matter some you would have erased, if possible — but what is written is written.

How are these volumes obtained? The recording angel is operating a radio so powerful that the vibrations caused by our conduct, words and thoughts come instantly in touch with the sensitive instrument at the central station. A truth that man recently discovered. The inventions of man helps unfold the mysteries of the beyond.

"Thou knowest my down sitting and mine uprising; thou understandest my thoughts afar off; thou art acquainted with all my ways; there is not a word in my tongue but lo, O Lord, thou knowest it all together. Such knowledge is too wonderful for me; it is high I cannot obtain unto it." (Ps. 139)

Each one is contributing to this library, and as to what his future destiny will be depends on the nature of his production. "The dead were judged out of those things which were written in the books, according to their works." (Rev. 20:12)

The standard by which our works are tested are not set up by man, which are many and largely made up of ideas and opinions, instead of facts, and no two agree. Jesus says: "The word that I have spoken, the same shall judge him in the last day." He says, furthermore: "Thy word is truth." Man's ideas and opinions change, the truth never. It is unchangeable; as eternal as God himself, although no man can be saved by his works. If he has believed in Christ, the sincerity of his faith will be proved by his works.

Another book was opened, which is the book of life, by virtue of the blood of Christ. All who are born into the world are inscribed in the book of life; when they arrive at the age of the knowledge of good and evil and choose the evil, the names of such will be blotted out. "Let them be blotted out of the book of the living, and not be written with the righteous." (Ps. 69:34)

"He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life." (Rev. 3:5) By repentance toward God and faith in Christ, their names will again be inscribed in the book of God's Kingdom, on the page white and fair.

The Library of heaven will be opened to the public when the collection is complete: "Ten thousand times ten thousand stood before him: the Judgment was set and the books were opened."

"The Son of Man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works." (Matt. 16:27)

This will be the day of all days, a time of anxiety. Many will be the claims to an entrance, and will be disappointed. "Many will say in that day: 'Lord, Lord, have we not done so and so in thy name?' — and then will I profess unto them: 'I never knew you, and so forth'" (Matt. 7:—)

Notwithstanding the great works, their claims were not well taken, not being founded on truth, error will not stand. If one's production is founded on the truth, it will stand eternally, because the truth is indestructible, and the author is saved standing on it. Error cannot stand, and the one resting on it will go down with it as a matter of course.

I was converted when about twenty-one years old. About twelve years I lived in innocency. Those volumes were white by virtue of Christ's atoneing blood. They were also washed and made white by faith. "Sin has left a crimson stain, but He washed it white as snow." But they are a blank. No service for Him recorded on its pages. What a pity that one will put off conversion until he is up in years! Although his many sin-stained volumes are washed and made white by faith, in the blood of the Lamb, but they are a blank and he has only a few years left wherein he can serve the Lord and make a record.

But it is so sad to think that so many put off repentance until too late, and then have to face their crimson-stained volumes before the great White throne, and hear the sentence: "Depart." "Repent ye therefore, and be converted, that your sins may be blotted out, when the time of refreshing shall come from the presence of the Lord." (Acts 3:19)

Let us look at the contrast between the wicked and the just:

"When the Lord Jesus shall be revealed from Heaven with His mighty angels." In flaming fire taking vengeance on them that know not God and that obey not the gospel of our Lord Jesus Christ, who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power.

On the other hand: "When He shall come to be glorified in His saints and to be admired in all them that believe." (II Thess. 2)

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." (Dan. 12:3)

Thus will the Library of Heaven be cleansed and remain in the City of God for the benefit of those who came through great tribulations and have washed their robes and made them white in the blood of the Lamb. And when we walk the golden streets, arm and arm, and talk together of the victories achieved through Christ against the flesh and Satan, referring to the books wherein our battles are recorded — O, that will be glory for us. "Thou tellest my wanderings: Put Thou my tears into thy bottle: Are they not in thy books?" (Ps. 56:8)

"A book of remembrance was written before him for them that fear the Lord, and that thought upon his name." (Mal. 3:16)

It won't be long till some of us will have our volumes completed, and we will be gathered to glory in the morning of Joy.

SHEEP STEALING

John 10:7-8, "Then Jesus said unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them."

The modern usage of the term "sheep stealing" is not to be found in Holy Scripture. However, since this is of major concern to many within the earthly church we will include it in our thoughts. Let us say at the outset that we will not try to define who is included in the "sheep" in the sense of certain denominations or movements. God is the final and perfect judge of all individuals.

We can say with certainty that anyone who tries to win converts by any other means than leading them to the Lord Jesus Christ is a sheep stealer. The modern ecumenical movement that would have you believe that all religions are different roads to Heaven is a thief and a robber. The liberals who deny such doctrines as the virgin birth, and thereby nullify our Lord's declaration in John 10:30, "I and my Father are one," also fit into the category of thieves and robbers.

Christ's reference to "all that ever came before me" is not to be taken to mean the prophets in the Old Testament. They were not

thieves and robbers but looked forward to the coming of the Messiah and prophesied that He would be the Lord Jesus Christ by detailing many events that were to occur in His life on earth. We believe He was referring to the false gods Israel worshipped many times and the false prophets who led Israel astray. There are still those today who would have you believe that we can be saved by following Old Testament rules and regulations. In John 10:17-18 we read, "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." God's plan of salvation is to accept the shed blood of Jesus Christ and the reality of His bodily resurrection. Human works and efforts are merely thieves and robbers.

In John 10:27-28 we read, "My sheep hear my voice, and I know them, and they follow me: And I give unto them eternal life: and they shall never perish, neither shall any man pluck them out of my hand." First of all Christ says that His sheep hear His voice. There are many today who claim to hear "a voice." This "voice" tells them to do all sorts of strange things. It even assures them that they can do things that are completely opposite to what the scriptures teach. We can be assured that this voice is not the Holy Spirit but a thief and a robber.

Next our Lord assures us that He knows who are His. We can fool man and we may even fool ourselves but we can never fool the Lord Jesus Christ. He knows who His sheep are. There are those who would try to tell us that we are part of the thieves and robbers because we use the name "Dunkard Brethren" which is not found in Holy Scripture. We would remind such that the name "brethren" is perhaps the most frequently used name in scripture to identify those who are Christ's sheep. While the word "Dunkard" is not found in scripture, we believe that immersion baptism, which is what this word means, is a true Bible teaching. While it is true that we are all Christians, who are born again, and that the true Church is the church of Christ because He established it and that it is frequently referred to in scripture as the Church of God, the name of a body of believers (or the lack of a name) is neither scriptural nor unscriptural, in our opinion. The important thing is that Christ knows us as one of His sheep.

Next Christ says, "and they follow me." What does it mean to follow Christ? We believe it means to follow His teachings in the gospels and the teachings given to the writers of the New Testament. If a group is not following this we should not feel guilty of being "sheep stealers" by encouraging them to follow such teachings as nonresistance, nonconformity, the prayer veil and

modesty in dress and inviting them to join us in following the Lord Jesus Christ by joining our denomination. One of the greatest thieves and robbers today is the teaching that doctrine is not important!

Then Christ assures us, if we follow Him, "I give unto them eternal life." The Lord Jesus Christ never promised eternal life outside of obedience. We cannot "do our own thing" and still expect to gain eternal life. No matter what the majority believe or teach, the Word of God is true! It is true, as we previously said, that man's works will not gain eternal life. But obedience to Jesus Christ and His Holy Word is not the works of man.

Eternal life means we will never perish. But, again, this is clearly conditional on our following Him. He also assures us that no one can pluck us out of His hand. A false teacher cannot tear you away from truth. You have to walk away from it.

While much talk is made about converts, we believe the majority of church growth is merely changing from one group to another. We will allow you to decide if this is "sheep stealing" or not. For us it depends on what the group teaches. Our greatest aim should be to win the lost to Christ and guide them in all the truths of Holy Scripture. May God give us the grace to do this.

Brother James M. Hite
816 E. Birch St.
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THE NEW TESTAMENT DOCTRINES

The Church, — Her Name

J. H. Moore

In the New Testament the believers in Christ Jesus are designated by different names. They are sometimes known as disciples or learners (Acts 9:1 and 26). At Antioch they were first called Christians (Acts 11:26). A number of times they are denominated saints, but in Matt. 23:8 they are very distinctly pointed out as brethren: "All ye are brethren." In John 21:23, R.V., we read: "This saying therefore went forth among the brethren." As an assembly, the believers are called simply "the church," meaning the called out, or those who have come out from the world and become members of the body of Christ. We have such names as "churches of Christ," "church of God," "church of the first born," "house of God," "kingdom of heaven," and even others. Locally speaking, we read of the church at Jerusalem, at Antioch, and at other points.

Taking the country over, the followers of Christ were probably known as Christians, and sometimes as Nazarenes, but among

themselves they were regarded as brethren, and even called "holy brethren" (I Thess. 5:27). But, generally speaking, they do not seem to have adopted any specific name. The church of Christ, the church of God, the saints or brethren, were all the same to them. They were more concerned about living the Christ life, converting sinners and establishing churches in every city, than they were about reaching an agreement respecting the one name by which they should be known. It would appear that they simply left the name question to take care of itself.

OBITUARY

MATTIE WISLER

Sis. Mattie F. Wisler, of 6501 Slabtown Road, Waynesboro, Pennsylvania died October 11, 1988 in her home at the age of 80. She had been in ill health for the last five years. She was born February 6, 1908 in Bedford County, Pennsylvania, a daughter of the late Samuel K. and Amanda G. (Koons) Wisler.

She was a member of the Waynesboro Dunkard Brethren Church.

She is survived by two sisters, Sis. Elizabeth F. Wisler and Sis. Susie Gilpin, both of Waynesboro; two brothers, David E. Wisler and Bro. John M. Wisler, both of Waynesboro; and several nieces and nephews.

Services were held at 10 A.M. Friday, October 14, 1988 in the Waynesboro Dunkard Brethren Church with Elders Frank D. Shaffer and Eldon Mallow officiating. Burial was in Price's Church Cemetery, Waynesboro, Pennsylvania.

The family wishes to thank all who remembered us with prayers, cards and letters since the death of our loved one.



A man has lost his way in a mine. By the light of one candle he is groping for the road to sunshine and to home. That light is essential to his safety. The mine has many winding passages. Here and there marks have been made on the rocks to point out the true path, but he cannot see them without that light. There are many deep pits into which he may suddenly fall, but he cannot avoid the danger without that light. Should it go out, he must soon perish. Should it go out, that mine will be his tomb. How carefully he carries it! The case described is our own. We are like that lonely wanderer. Quench not the inner light — the Spirit.

NEWS ITEMS

TO EACH DEAR BROTHER AND SISTER AND KIND CHRISTIAN FRIENDS

Seasons Greetings in Jesus Name...

I completely lack the words to fully express our appreciation for the many, many cards, letters and telephone calls received from over the Brotherhood and the many prayers that have been offered up in our every behalf.

From my wife's birthday, October 5 through Thanksgiving and Christmas including in that time four weeks in Aultman Hospital, so many of you dear folks remembered us, encouraged us and offered prayers in our every behalf, that it is impossible to personally answer each one. We truly appreciate the warmth and closeness of each of you and use this means of expressing our appreciation.

We are fully aware that there are many over the brotherhood that have, or are experiencing the same situation, having to give up living in their own home, depending on relatives, friends, nursing homes and so forth to finish out their life's span. To each of you we offer our sympathy and remember you in prayer.

We are all under the watchfulness of God's eye and He has promised to never leave nor forsake us. May the bonds of the Holy Spirit never be broken between us. May we become as ONE IN CHRIST JESUS in this life, united and determined to know nothing but Jesus Christ and Him Crucified. Our prayers extend to each and every one, that, regardless of our physical age and ailments, that each may have a Spiritual and Blessed New Year.

Your Brother and Sister,
Paul R. and Margaret E. Myers
5005 Higbee Ave., N.W.
Canton, OH 44718

THANK YOU

I want to thank everyone for their remembrance of me in my time of affliction. Thank you for the prayers raised in my behalf. I have enjoyed the many cards and letters I have received lately. Since I am unable to write replies, I take this means to thank you for remembering me.

In Christian Love,
Sister Virgie Rio

ADULT SUNDAY SCHOOL LESSONS FOR FEBRUARY 1989

February 5 - The Church in Sardis - Revelation 3:1-6.

1. Is our heart genuine or do we only have a superficial name?
2. What is the formula for revival in v. 3?

February 12 - The Church in Philadelphia - Revelation 3:7-13:

1. For what did Christ commend the Philadelphia Church?
2. What is the open door in verse 8?

February 19 - The Church of the Laodiceans - Revelation 3:14-22.

1. Is there a "self-satisfied" spiritual sickness in the Church today?
2. What is the reward to those who "overcome"?

February 26 - The Throne of God - Revelation 4:1-11.

1. What does the "open door" and the call to come up signify?
2. Who do the twenty-four elders represent?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR FEBRUARY 1989

February 5 - Our Dedication - Ex. 32:26-33; II Kings 23:2-3; Phil. 3:7-14.

1. What goals have you set for 1989?
2. Are you resolved to "press toward the mark" of Christ's perfection?

February 12 - Our Anchor - Hebrews 6:1-20.

1. What is the Christian's anchor? verse 19.
2. Should we "set our anchor" before or after we're in trouble?

February 19 - Hypocrisy - Matt. 23:12-28; Luke 6:44-49.

1. Define and relate hypocrisy to our Christian lives.
2. What ways do we display a "Pharisee heart"?

February 27 - Religion - Micah 6:8; James 1:21-27; II John 6-11.

1. What is our religion?
2. Are we "walking the walk" or just "talking the talk"?

Paul Stump
10340 N. Diamond Mill
Union, OH 45322

(USPS 054-780)

BIBLE MONITOR

VOL. LXVII

FEBRUARY 1, 1989

NO. 3

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

NOT ASHAMED OF JESUS

Jesus, and shall it ever be,
A mortal man ashamed of Thee,
Ashamed of Thee when angels praise,
Whose glory shines thro' endless days?

Ashamed of Jesus! sooner far,
Let evening blush to own a star!
He sheds the beam of life divine
O'er this benighted soul of mine.

Ashamed of Jesus! That dear Friend,
On whom my hopes of heav'n depend,
No! when I blush, be this my shame,
That I no more revere His name.

Ashamed of Jesus! Yes, I may,
When I've no guilt to wash away,
No tear to wipe, no good to crave,
No fears to quell, no soul to save.

- Joseph Grigg

PUBLIC OPINION

A new President has been inaugurated to lead the United States, the next four years. To become President he had to win a national election. The voters of the nation chose the candidate most appealing to them. There were many factors that influenced each voter to vote for a certain candidate. There is great interest before an election in who will be the winner. Before a vote is cast or counted, predictions are made concerning the outcome. Those predictions are based on public opinion polls. The more scientific and well run polls often are quite accurate.

Public opinion when translated into votes determines who will be elected and in general what policies will be put into force. Public opinion is often fickle. It can change in a short time or can even profess to believe in contradictory beliefs.

The measurement of public opinion other than in voting is a large business. The opinion of the public is sought on various subjects. Companies want to know about consumer's desires so they can produce products that will sell. They also want to know the consumer's opinions on existing products so they will know how to change them or to delete them altogether. Of course, the ultimate poll of the consumer's opinions is the level of sales volume.

We live in a democracy, where public opinion has some bearing on elections and policies instituted, and we do express our opinions concerning the various merchandise available so we often get the impression that right and wrong are also determined by public opinion. The idea is current that if a majority of the people favor a certain course then that course is right.

Unfortunately, public opinion, although in ascendancy, still may

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be wrong. Truth is not established by numbers whether a bare majority or an overwhelming majority. Truth is not determined by a vote, for public opinion may be overwhelmingly in favor of something untrue or unrighteous. Especially as people become more and more estranged from God, their opinions move farther and farther from the truth.

In I Kings 12, an account is given concerning the division of Israel. Solomon because of declining Spirituality and increasing worldliness, had become hard taskmaster over the people of Israel. Great amounts of taxes were needed to support his rich lifestyle and many people were pressed into serving him. When Rehoboam was about to become king, the people asked for a lightening of the load. Because Rehoboam listened to the advice of the rash young men instead of the wiser old men, he threatened them with even harsher conditions. The bulk of the people revolted and became followers of Jeroboam.

Jeroboam, though right in seeking a lightening of the king's rule, erred in introducing idolatry into Israel. Because he feared the people would return to serve the kings of Judah if they went to Jerusalem for religious observances, he introduced an easier way to worship. He erected two golden calves in Israel. He bade the people worship nearer home and with less precision in keeping the Law. This introduction of idolatry led to the eventual downfall of Israel.

Public opinion, if it could have been gauged at the time, would probably have held that Rehoboam's heavy handedness was a worse crime than Jeroboam's. Truth would condemn both kings. Neither had done what was pleasing to God. Rehoboam had not learned that a leader must be a servant in order to be a true leader. Jeroboam had brought idolatry and an easy religion into his kingdom and perverted his people's worship of God. Neither was righteous. Neither upheld the Truth.

There are many commandments and requirements in the Word of God that are not popular. Some desire to do away with these things. The general population and even popular Christianity does not recognize these requirements so the general opinion is that they are unnecessary. Since there has been a lack of teaching on these commandments, there is an ignorance of their purpose. If they are thrown aside, there will be even less knowledge of what they stand for.

Uninformed public opinion can be dangerous in its effect upon political affairs. It can be even more disastrous when it affects religious duties. When the commands of God are ignored and even ridiculed, there is great danger. There is a danger to the individual who refuses to do God's will. There is an even greater danger when

a Church not only refuses to carry out God's commands but also teaches that way.

Public opinion may have its place in the merchandizing of products and in determining political questions. Public opinion does not have a place in determining what should be observed in the Church. Public opinion is not truth. "Thy Word, O Lord, is Truth."

MARRIAGES

BARE - EBERLY

Sister Sally Mari Eberly, the daughter of Bro. Paul and Sis. Wilma Eberly and Kenny Eugene Bare, the son of Mr. and Mrs. Hobert Bare were united in marriage on Saturday, October 1, 1988. The ceremony took place at Grace Baptist Church, Hagerstown, Maryland, performed by Bro. Scott Bross. A reception followed in the Church Social Room. The couple are residing at Route 1 Box 47, Smithsburg, Maryland.

BARE - EBERLY

Sister Charlene Eberly, the daughter of Bro. Paul and Sis. Wilma Eberly and Danny Bare, the son of Mr. and Mrs. Hobert Bare, were united in marriage on November 26, 1988. The ceremony took place in the home of the bride, performed by Bro. Scott Bross. A reception followed in the Church Social Room of the Grace Baptist Church. The couple are residing at Route 2 Box 118, Smithsburg, Maryland.

OBITUARY

JOSEPH MAY

Bro. Joseph Benjamin May of Fulks Run, Virginia was born November 10, 1910 at Midland, Virginia. He was the son of the late Daniel L. and Sarah (Halterman) May.

He was found dead at the wood pile of an apparent heart attack. Bro. May was a retired farmer, and a faithful member of the Dunkard Brethren Church at Dayton, Virginia and he seldom missed. He had a wonderful memory of the scriptures and could quote many chapters by memory.

In 1947 he married the former Rosa Carr, who died October 23, 1984. Surviving are two brothers, David May of Broadway, Virginia and Samuel May of Pennsylvania, and a half sister, Maphie Emery of Inwood, West Virginia.

Funeral services were held December 5 at Mountain Grove Church of the Brethren, by Elder Eugene Kauffman and Rev. Dodds. Burial was in church cemetery near by.

NEWS ITEMS

1989 GENERAL CONFERENCE

June 10-14, 1989

The Lord willing, General Conference will be held at the Maranatha Bible Camp, near North Platte, Nebraska,, June 10 through June 14, 1989. More information will be given later. Reservations may be sent to:

Bro. Jerry Moss

Rt. 1 Box 235

Dallas Center, IA 50063

or

Bro. Lee Reed

Rt. 1 Box 104-A

Quinter, KS 67752

Brother Carl E. Reed, Arrangement's Comm.

LITITZ, PENNSYLVANIA

We have been blessed by receiving six new members. Sis. Arlene Birt, who was from the Plevna Congregation, Indiana, is teaching in a Christian school in the Ephrata area. While she was at home with her family this summer she was greatly missed at Lititz.

The Charles Wolf family were received on their former baptism. Bro. Charles and wife Sis. Ruth Ann and three of their children, Sis. Sharon, Bro. David and Bro. Philip were united with us at Lititz.

Our prayer and desire is that we may all grow together in the Word and love one another as God loved us.

Sister Dorcas Myers, Cor.

PLEASANT HOME, CALIFORNIA

The Pleasant Home Congregation will be host to the Fourth District Meeting, March 24 through 26, 1989. Our Lovefeast will be held Saturday evening, March 25, therefore we will not have our Spring Lovefeast on our set date in May.

Sister Edith Moss, Cor.



When things in this old world go wrong, be calm and strong, for trouble does not last long.

DIRECTORY OF INFORMATION

CONGREGATION	NAME AND ADDRESS	AREA CODE	EXCHANGE NO.
Bethel, PA	David F. Ebling, R. 1, Box 300A, Bernville, PA 19506	215-488-7185	
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Dayton, VA	Eugene Kauffman, 313 Park Ave., Broadway, VA 22815	703-896-3104	
Englewood, OH	Paul Stump, 10340 N. Diamond Mill Road, Union, OH 45322	513-836-6559	
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Grandview, MO	Carl E. Reed, 4716 E. 139th St., Grandview, MO 64030	816-761-5715	
Hart (Mission), MI	James Noecker, R. 1, Hart, MI 49420	616-873-3768	
Lititz, PA	Allen B. Eberly, Rt. 3, Ephrata, PA 17522	717-Ephrata 354-9285	
McClave, CO	Warren Smith, R. 1, McClave, CO 81057	303-829-4521	
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Mountaindale, MD	Joshua Rice, R. 3, Frederick, MD 21701	301-Frederick 898-9741	
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Pleasant Home, CA	Hayes Reed, 1433 Overholtzer Drive, Modesto, CA 95350	209-Modesto 523-2753	
Pleasant Ridge, OH	Tom St. John, 19-695 Rd. O, Alvordton, OH 43501	419-924-5242	
Plevna, IN	Harley Rush, R. 1, Converse, IN 46919	317-Converse 395-3751	
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Shrewsbury, PA	Jacob C. Ness, 136 Homeland Rd., York, PA 17403	717-741-1607	
South Fulton, IL	Martha Harman, R. 1 Box 96, Industry, IL 61440	309-Industry 254-3258	
Swallow Falls, MD	J. Dwight Snyder, R. 2 Box 119, Oakland, MD 21550	301-334-2662	
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West Fulton, OH	Charles Leatherman, 1-18158-H, Wauseon, OH 43567	419-Wauseon 337-6593	
Winterhaven, CA	Milton Cook, 1138 E. 12th St., Beaumont, CA 92223	714-845-6231	

EDITORIAL POLICY

That it be the policy of the Bible Monitor to exclude controversial material and material opposing, questioning or reflecting on decisions or positions of the Church as determined by the General Conference or derogatory thereto. Also all other material not of proper standard or spiritual value for a church paper.

That supervision over the matter to be published in the Bible Monitor be exercised by the Publication Board.

PRINTED MATERIAL

The following Dunkard Brethren publications are available to anyone, from the Boards listed:

GENERAL MISSION BOARD

The following tracts are free:

Why Triune Baptism
Plain Dressing
Which is the Right Church?
The Service of Feet Washing as a Religious Rite
What Shall I Do With The Commandments of Jesus?
Daily Reminder
The Lord's Supper
The Doctrine of the Prayer Veil
The Brethren's Card
Do You Want Salvation?
Bible Teachings
The Sabbath - Its Origin and Observance

PUBLICATION BOARD

Bible Monitor (semi-monthly)
\$2.00 per year in advance.
Brethren Hymnal (heavy back)
\$9.00 ea. \$105.00 doz. Plus Postage
Church Manual \$.30
The Bible Outline \$.45; \$5.10 doz.
The Old Testament History
\$.55; \$6.00 doz.
The New Testament History
\$.60; \$6.50 doz.
No charge for the following:
Polity Booklet
Instructions for Applicants
Baptismal Certificate Blanks
Church Letter Blanks
Credential Blanks
Minutes of General Conference in One Volume
\$4.25 ea. plus \$.35 postage each.

SUGGESTIONS TO CONTRIBUTORS

We are submitting several suggestions as a help to contributors in preparing material for the Bible Monitor. These suggestions will also make the work easier for both the editor and the printer.

1. Become familiar with the Editorial Policy and do not use subjects or statements which conflict with this plan of the Bible Monitor.

2. Place your name and address at the close of the article. We deem it more appropriate to sign as Brother or Sister.

3. Do not make sentences too long. A number of short sentences are better than a long involved sentence which is difficult to punctuate, and in which the real meaning of the writer's thought may be lost.

4. It will be appreciated if you gather a particular thought or thoughts and their proving Scripture quotations, into paragraphs and set these apart from the rest of the article, by setting in the first line of each paragraph about the space of three letters.

5. Do not crowd your words or punctuation marks close together. Do not use slang or abbreviated words as "thot" for thought, "2" for two; "&" for and, etc.

6. Write or typewrite on one side of the paper only. Double spacing of lines is much preferred. Do not make the lines the full width of the sheet, leave at least one inch margin on each side of the sheet.

7. Use direct quotations for the Scripture references, please copy the wording and the punctuation just as it appears in the King James Version of the Bible. Given thus: book, chapter and verse, "Jesus wept." John 11:35.

8. Frequent mistakes we find: beleave for believe; recieve for receive; judgement for judgment; ore for or; & for and.

9. In submitting selected material, give the name of the author and the publication in which it appeared, if known, and add "selected by" and your name.

10. To be certain that an item is in a certain issue, your Editor should have this item at least 30 days prior to the date of the issue.

11. The Publication Board has decided that News Items should contain material of general interest to the Brotherhood. Therefore items of only local interest should not be included in News Items, such as Local Sunday School officers, District meeting delegates, minor local church property improvements and items "In Memoriam."

12. Read these and then write.

FIXED COMMUNION DATES

Third Sat. Feb. - Winterhaven, CA
 Third Sat. March - Quinter, KA
 First Sat. April - Dallas Center, IA
 Fourth Sat. April - Pleasant Home, CA
 Last Sat. April - Grandview, MO
 Last Sun. April - Bethel, PA
 First Sun. May - Waynesboro, PA
 Second Sat. May - Dayton, VA
 Third Sat. May - West Fulton, OH
 Third Sun. May - Lititz, PA
 Fourth Sun. May - Shrewsbury, PA
 Sat. before First Sun. Aug. - Broadwater Chapel, MD
 Sat. before Fourth Sun. Aug. - Swallow Falls, MD
 First Sun. Oct. - Walnut Grove, MD
 Third Sat. Oct. - Dayton, VA
 Third Sun. Oct. - Lititz, PA
 Fourth Sat. Oct. - Englewood, OH
 Last Sun. Oct. - Bethel, PA
 First Sat. Nov. - Newberg, OR
 First Sun. Nov. - Shrewsbury, PA
 Second Sat. Nov. - Pleasant Home, CA

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A. Elders, other officials and all others are admonished that being busybodies in other men's matters, is contrary to the Scripture and it should not be indulged in, as it causes complaint and interference with the spiritual life and work of those concerned. This applies especially where there may be trouble in the church, both to local members and those elsewhere, talking and writing about such matters.

B. When advice is sought of an official in any church matter he (the official) should be exceedingly careful in giving advice, so as not to interfere in any way with proper care of difficulties, by officials whose business they are. Elders and all others should, in seeking advice, begin at home when at all possible and be careful to proceed religiously and in brotherly love.

C. In correspondence, care should be exercised not to make statements that may be construed as derogatory to any member. If such things are done, full responsibility must be understood as being assumed by the writer.

D. Caucusing, that is, the taking over and planning by groups, what to do or how to move in any particular matter is unprofitable, causative of distress and trouble and should not be indulged in by officials or anyone else.

E. Talking or circulating of what was done in council, either to members who were not present or to outsiders, is irregular and un-Christian and should not be indulged in.

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LOCATION OF CHURCH HOUSES

BETHEL, PENNSYLVANIA

Located on Route 419, five miles east of Bethel, which is one mile south of Interstate 78, exit 6. The church and the school are located together.

Milbach House, located halfway between Kleinfeltersville and Newmans-town, in Lebanon Co. or halfway between Schafferstown and Womeisdorf, Pennsylvania.

BROADWATER CHAPEL, MD.

From Cumberland, Maryland, travel west on National Freeway #48, 20 miles to Lower New Germany Road Exit. Turn left or south under freeway three-tenths mile, turn right on Lower New Germany Road 3.8 miles, left on Westernport Road 3.8 miles, right on Savage Road 3.9 miles to church on left.

From Morgantown, W. Va. area, travel east on National Freeway #48 to Lower New Germany Road Exit. Turn right three-tenths mile, turn right on Lower New Germany Road and follow above directions.

Traveling east or west on U.S. Route #50 take U.S. Rt. #220 north, take Maryland Rt. #135 at McCoolle (just north of Keyser, W. Va.) seven miles to Bloomington, Maryland. Turn right on Savage River Road, 1½ miles to church on right.

CLEARVILLE, PA.

Ward's Church, located 14 miles southwest of Everett, Pa., all improved roads. From Everett take Rt. 26 to Clearville, Pa. At Clearville straight ahead South, leaving Rt. 26, which turns right, 1½ miles, then turn right at fork. Ward's Church is five miles on the left.

DALLAS CENTER, IOWA

Dallas Center is located on Rt. 44, twenty-four miles northwest of Des Moines. Turn north off Rt. 44 on to County Rd. R16 at west edge of city. The church is ¾ mile north on the west side of the road.

DAYTON, VIRGINIA

Turn west from Interstate 81 at Harrisonburg Exit #63. Go to fourth stop light, Rt. 42, turn left to Dayton, (3 miles) right on Rt. 257, two blocks.

ENGLEWOOD, OHIO

Twelve miles north of Dayton, Rt. 440 and Rt. 48 cross at the center of Englewood. Church house is located on the right of Rt. 48, one block north of this junction.

GOSHEN, INDIANA

Located on Green Road, one block north of County No. 130. Take U.S. 33 or Indiana #15 to Goshen, turn west at Police booth. Four blocks beyond bridge, turn right on North Indiana Ave., one block turn left on W. Clinton St. One mile to Green Rd., right one block and church is located on east side of road.

GRANDVIEW, MISSOURI

The Grandview Church is located south of Grandview. Take the west access road of 71 Highway 1½ miles south to 139th St., turn west, go to the second street and turn south one block.

LITITZ, PENNSYLVANIA

Coming from the south on Route 501, turn right on Newport Road, which is about a mile north of Lititz. Coming from the north turn left on Newport Road. Go to second cross-roads, turn right. The brick church is on the right.

**MECHANICSBURG, PA
CUMBERLAND CO.**

Located between Routes 15 and 11. The town is bisected by Rt. 114 into East and West, and by Rt. 641 into North and South. The church is located on West Keller St., or corner of Keller and Washington St., four blocks west of Market St. or Route 114. Leaving the Pennsylvania Turnpike at the Carlisle interchange, Rt. 11 will lead east to Rt. 114. Leaving the Turnpike at Gettysburg interchange, Rt. 16 will lead west to Rt. 114.

McCLAVE, COLORADO

The Cloverleaf church is located one mile north of U.S. Highway #50, four miles west of McClave junction, or two miles east of Hasty, Colo., on U.S. #50 and then north one mile.

MOUNTAINDALE, MD

Seven miles north of Frederick, in the little town of Mountaindale, Md., from east go through town to west on road from Lewistown to Yellow Springs, two miles from Lewistown and three miles from Yellow Springs. If traveling U.S. 15, this road crosses #15, half mile west of Lewistown and six miles south of Thurmont.

PLEASANT HOME, CA

The Pleasant Home Church is located at 3960 Sharon Ave., Modesto, California. The Church's telephone number is 209-524-8634.

Directions: From the South on Highway 99 take the Briggsmore Exit to

the right and stay on Briggsmore Ave. to Claus Road (approximately six miles), turn left on Claus, one fourth mile to Sharon Avenue, left on Sharon Ave. Church is on the left. Coming from the North on Highway 99 take the Briggsmore Exit, turn left and stay on Briggsmore and follow above directions.

PLEASANT RIDGE, OHIO

Located in Williams County, four miles west of West Unity, forty rods north of Rt. 20 alternate. Two miles east of junction of Ohio Rte. 15 and U.S. Route 20 alternate.

PLEVNA, INDIANA

Route 18 passes east and west through Converse. In Converse, turn south at stoplight and go three miles. Turn right on blacktop road and go five miles to Plevna. Or go west of Converse on Rt. 18 for five miles, turn left and go three miles south. The Church is on west side of street near the square of Plevna.

NEWBERG, OREGON

Highway 99W enters Newberg in east-west direction. Those entering from the east on First St., go to third stoplight, turn right on N. Main. Go four blocks to the church at corner of N. Main and Franklin Sts. Entering from the west, turn left at first stop light onto N. Main and go four blocks to the corner of Main and Franklin Sts.

ORION, OHIO

Located in northeastern Ohio, on Orion Road, one fourth mile west of State Rt. 8 at a point six miles north of Canton or one and one-half miles north of North Canton and 17 miles south of Akron.

QUINTER, KANSAS

Located at the corner of Eighth Street and Main Street.

WAYNESBORO, PA

Church is located in west side of town, on corner of Ridge and Third Streets. Turn south of Route 16 on Fairview Ave., go two blocks and turn left on Third Street, church house is one block.

SHREWSBURY, PA

Fourteen miles south of York on Rt. 111, at the north end of the town of Shrewsbury.

SWALLOW FALLS, MD.

Traveling U.S. Rt. 50, turn north at Red house, half way between Clarksburg and Winchester, follow Rt. 219 to Oakland, there turn left on county road 20. The church is on Rt. 20, about nine miles north of Oakland. Traveling U.S. Rt. 40, turn south onto Rt. 219, at Keyser Ridge, follow Rt. 219 about four miles past Deep Great Lake, turn right on county road 20 at a store. The church is one and one-half miles Swallow Falls Park.

WALNUT GROVE, MD

About midway between Frederick, Md. and Hanover, Pa. One-fourth mile east on Rt. 194, at an intersection three miles north of Taneytown, Md.

W. FULTON, OHIO

Near Wauseon, Ohio, located on U.S. Rt. 20 alternate, three and one-half miles west of junction of Ohio Rt. 108 and U.S. Rt. 20 alternate.

WINTERHAVEN, CA

Located in Cherry Valley. Go north of Beaumont on Beaumont Ave., go right on Brookside (marked with a Highland Springs sign) to Jonathan, left to Lincoln and right to the church.

MISSIONS

CLEARVILLE, PA - In South Central Pennsylvania, about half-way between Everett on Rt. 30 and Piney Grove on Rt. 40. About six miles south of Clearville, Pa., along hard road a little east of Rt. 26. Services second, fourth and fifth Sundays, 10:00 a.m.

HART, MI - From Muskegon go north on Route 31 to Hart exit. Go left from freeway about 1½ miles to tee in road, turn right, go approximately ½ mile to church on left side of road.

TORREON NAVAJO MISSION

Located 23 miles southwest of Cuba,

New Mexico. In Cuba, turn on State Highway 197. Follow Rt. 197 for 19 miles to a paved road going to the left. A Mission sign marks the junction. Present personnel includes: David and Mildred Skiles; Paul and Sarah Skiles; Todd Castle; Louis Hunkapillar; Carolyn Carpenter; Mary Alice Skiles; Crystal Clapper; Renita Trujillo and Johnelle Trujillo. Visitors would be wise to notify the Mission in advance. Address: R. 2 Box 8; Cuba, New Mexico 87013; Phone: 505-731-2292. Please contact for further information.

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— Editor

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BIBLE MONITOR

VOL. LXVII

FEBRUARY 15, 1989

NO. 4

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

PLANTED IN CHRIST

Planted in Christ, the living vine,
This day, with one accord,
Ourselves, with humble faith and joy,
We yield to thee, O Lord.

Joined in one body may we be;
One inward life partake;
One be our heart; one heav'nly hope
In ev'ry bosom wake.

In pray'r, in effort, tears and toils,
One wisdom be our guide;
Taught by one Spirit from above,
In thee may we abide.

Complete in us, whom grace hath called,
Thy glorious work begun,
O thou, in whom the church on earth
And church in heav'n are one.

Then, when among the saints in light,
Our joyful spirits shine,
Shall anthems of immortal praise,
O Lamb of God, be thine.

- S. F. Smith

CHURCH PRIVILEGES

Generally Church membership is viewed as good but not necessary. It is often thought to be a hardship rather than a privilege. For most membership is separated from salvation. It is an optional additive. Today many want the privileges of being Christians without the responsibilities or guidance offered by membership.

The Early Church never knew of any differences between being Christian and being a Church member. The two were one. Over the centuries men have reasoned away the value of the Church and have concentrated on the glory of salvation. Perhaps men have taken such positions because of failures within the Church. There have been many Church members who have not lived up to New Testament standards. There have been church leaders who have been more interested in their power within the Church than in being servants of the Church. These hypocrites have given the Church a bad name, so people reason they do not need the Church.

The world may see no good in the Church. Many professing Christians contend they do not need the Church. Many Church members do not appreciate the privileges they have. Despite negative views of the Church, there are many privileges for the conscientious members of the Church.

One of the obvious privileges is fellowship. We live in a world with a lot of people, who belong to many organizations. Yet people are lonely. Despite the teeming masses and all their social, political and recreational organizations they still are without true, meaningful, productive friendships. The Church offers fellowship based on a common relationship with the Heavenly Father. People

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have so little in common with their neighbors and workmates. The Church offers a common bond that goes beyond work, politics or fun. Two people, who have each become a child of God, have a great deal in common. Not only do they have a common experience in becoming children of God, they also have a common goal that inspires them to live with common focus. Realizing their common goals and duties, they can help each other. Christians should find their best and most enduring friendships in the Church.

The Church provides teaching and training. A lot of money and time is invested in education, yet many subjects that need to be taught are not. These subjects concern living to please God and to help others. The Church is best qualified to teach and train us to live as we should. She has God's Textbook for instructional material. When the Bible is applied to our lives through the training given through the preaching and teaching ministries of the Church, apt students not only learn but practice what they hear and see. They in turn are able to teach and train others. There is no need for a formal theological education to prepare leaders, for the Church through the Holy Spirit's direction is able to train her own leaders from generation to generation. All the members are taught and trained in their daily Christian duties.

Related to this training is the privilege the Church confers through the practice of the ordinances. The ordinances are earthly activities, often very simple and humble, that teach Spiritual lessons. The activities by themselves are not hard to do but because of their importance in our Spiritual training and the humility needed to do them many ignore them and refuse to be taught. These ordinances look back to Christ and forward to Heaven. The ordinances require more than one person to carry them out. Baptism requires one to baptize the penitent, foot-washing requires one to wash and one to be washed, the Lord's Supper requires several to share a common dish of sop, the Communion requires two to break the bread and pass the cup, the salutation requires two to simultaneously give and receive the hand and the kiss. This teaches not only Spiritual lessons but also the unity of the body. This privilege helps us to better serve God and others.

The Church's privileges are not confined to the strictly Spiritual but also extend to the physical and temporal realm. The Church is available to help when there is a need. Help may take the form of money, advice, empathy or shared work. The entire body feels pain when one part is ailing, so the whole body helps that part to heal and return to productiveness. Also the Church is available to provide the marriage ceremony and to help comfort the mourning.

These and many other privileges are available to the members of

the Church. The greatest privilege is the part the Church plays in the Spiritual rebirth and the living of the Christian life that will lead to Heaven. Though the Church may be bombarded from without and beset by hypocrites from within, she still remains God's agent to rescue men from their sins and to set them upon the road to Heaven.

ESPECIALLY FOR YOUNG PEOPLE

"Bind us together, Lord"

The love of Christ as it is lived out through us is the most wonderful bond of believers in His Church. We sing, "Bind us together, Lord" and yet we see the "Ephesius effect" in process in the church today. Ephesius left their love for the Lord and when any church or individual does that... he also leaves the love for the brethren and sisters behind. In the book of Acts... we saw the church developing out of a heathen society. In the Epistles it was spiritual and love-centered and by the book of Revelation... it had deteriorated to the status of backslidden.

Love is the "terms and conditions" of the contract we made with Jesus at our baptism. It is characterized by TRUST... and we should be quick to trust our fellow Christians and slow to suspect them. In addition, we should be:

Quick to justify them and slow to condemn...

Quick to defend them and slow to offend...

Quick to shield them and slow to espouse...

Quick to forebear and slow to reprimand...

Quick to appreciate and slow to belittle...

Quick to give and slow to demand...

Quick to conciliate and slow to provoke...

Quick to help and slow to hinder...

Quick to forgive and slow to resent...

As you look at the system of love that is identified here, I wonder where you would fit into it. If you are really interested in becoming more Christlike and less self-centered and prideful, you will become more and more proficient in the "quick" column.

You say, "Well, others don't treat me that way. Why should I treat them so kindly?" Sometimes we seem to think that our example for life, the Lord Jesus Christ, had it very easy all of the time and that is the reason He was always able to act in such a positive manner. We must realize that He was rejected, crucified, blood stained, whipped, buffeted, pierced and hated... and HE LOVED those who persecuted Him. This kind of love is of God and as we desire to

grow to be more like Him, we will embrace the character that He possessed. May God give you grace to be "quick" in His service that we might be "bound together in His love."

Brother Len Wertz

MEDITATIONS ON PROPHECY

When we think of time and the foreknowledge of God, it brings astounding events and prophetic words to our minds.

I don't believe that Adam and Eve realized what the Lord meant when He said, I will put enmity between thee and the woman, and between thy seed and her seed. It shall bruise thy head, and thou shalt bruise his heel. Gen. 3:15.

We can look back now and think we know what the Lord had in mind. And on down the line did anyone but the Lord know what He had in mind when that prophecy and promise began to go into reality in Luke 3:38 where we read of the genealogy of Jesus? So Adam was the Son of God and Eve was the Mother of all living.

And so on through the Ages God did not forget His promise.

There was Methusala. He lived to be 969 years old. He was not only the oldest man living, but was in the lineage of Jesus, the One who was promised to defeat the serpent.

Then there was Noah who built the ark, according to God's plan. Gen. 6:13-22. Shem, the son of Noah, saved from the flood, was also in the line that God was taking care of His promise.

Then there was faithful Abraham. How could he realize what was in store for him and his posterity when he had no children till he was an old, old man. God promised him in Gen. 15:5-6 "And He brought him forth abroad, and said, 'Look now toward Heaven and tell the stars, if thou be able to number them: and He said unto him, so shall thy seed be. And he believed in the Lord, and God counted it to him for righteousness."

From where we stand now and look back it's easy to see and understand but put us in Abraham's shoes and it would have to have been a work of faith, which he had. Hebrews 11:9-10.

Looking back we can see Almighty God bringing things to pass as it pleased Him.

Another place and time when the Lord foretold the future was when He spoke of Jacob and Esau, when He said, "The older shall serve the younger." Gen. 25:23.

Again, we can see from where we are that the Lord knew and told of the future. Did Isaac and Rebecca know what the Lord's words meant?

Now, passing on down to Joseph. Neither did he or his brethren know what the Lord had planned in their future. Gen. 45:1-8.

Also, when little Moses was hid in the bulrushes, his mother and his brethren did not know that when he was grown, he would lead them out of bondage in Egypt.

Neither did Naomi realize what was in store for her when she returned from the country of Moab with Ruth. Ruth 1:20-22.

When Isaiah prophecied in Isaiah 9:6, "Unto us a child is born, unto us a Son is given," it was not understood.

Looking back, we can see very clearly what Isaiah was saying. I doubt if Joseph and Mary thought for a moment that little Jesus would have to spend His first night in a Manger.

When Joseph and Mary took the Baby Jesus to Egypt to save Him from King Herod, Matthew 2:13-15, I wonder if Joseph realized when they returned from Egypt after the King's death that he was fulfilling prophecy when he came and dwelt in a city called Nazareth? Matthew 2:23.

Peter and the other Apostles did not understand what Jesus was telling them in Matthew 26:30-31 until after He arose from the grave.

Again, where people do not understand prophecy. Take the Tower of Babel in Gen. 11:5-9. Verse 7 says, "Go to, let us go down and confound their language, that they may not understand one another's speech." Verse 8: "So the Lord scattered them abroad, from thence on the face of the earth, and they left off to build the city." Little did the people of that day know there would be a day when all nations would hear the message Peter preached on the Day of Pentecost, every man in his own language. Acts 2:5-8.

Little did Jonah realize how close God was when he disobeyed God and took a ship going to Tarshish. When the storm arose and the sailors tossed Jonah overboard and he headed for the cold, wet, stormy ocean he did not realize that God had prepared a great fish, just for him. He did not know that much later when the Jews asked for a sign from Jesus He told them, "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it but the sign of the prophet Jonah. For as Jonah was three days and three nights in the whales belly, so shall the Son of Man be three days and three nights in the heart of the earth." Matthew 12:39-40.

After Jesus was resurrected from the dead, He appeared to His disciples many times and Acts 1:10-11 tells us, "And while they looked steadfastly toward Heaven as He went up, behold, two men stood by them in white apparel, which also said, 'Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen Him go into Heaven.' " Ever since that day we have the promise of His return.

We read of the battle of Armageddon and of the Rapture and of the time when the Angel shall come down from Heaven, having a Key to the bottomless pit and shall put a chain on that old dragon, the devil for 1000 years. Rev. 1:1-3.

"God hath made of one blood all nations of men for to dwell on all the face of the earth, and determined the times before appointed, and the bounds of their habitation. That they should seek the Lord, if haply they might feel after Him and find Him, though He be not far from everyone of us."

Written before his final illness
by the late Brother Floyd Kline

APOLOGISTS OR APOLOGIZERS?

I Peter 3:15 "But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear:"

First of all we feel a need to give the dictionary definitions of the root words of our title. The dictionary definition for apologetics (the root word for apologists) is, "the branch of theology that deals with the defensive facts and proofs of Christianity." The dictionary definition for apologies (the root word for apologizers) is, "(statements) or explanation(s) expressing regret for some error or offense."

The early Christian Church, after the death of the Apostles, had men who were known as great apologists. They preached without fear of men the great doctrines of Christianity. For their efforts they were tortured and killed in many instances. But the blood of the martyrs was the seed of the true Church and other great apologists quickly followed. The greatest concern of the true Church down through the centuries has been the purity of doctrine, not the fear of persecution. We believe the anabaptist faith, of which the Brethren are a part, can be traced back to these early apologists.

However, sad to say, the anabaptist movement (as a whole) has lost the bold stand of the early apologists and has adopted the weak stand of being apologizers! For many "persecution" was no more than the ridicule of fellow believers. (We leave judging in the hands of God.) The preaching no longer is centered on the doctrines of the Faith such as nonresistance, nonconformity to the world and the need of living a life of holiness, in all too many instances. In some anabaptist circles it has become popular to question such cardinal doctrines as the virgin birth and the literal resurrection of our Lord. Salvation through the blood of Jesus Christ is labeled a "slaughterhouse religion." Many not only

apologize for being "fundamental" in the faith but actually apologize for being Christians! It is hard to believe that some anabaptists are now teaching that all religions are different roads to God and Heaven. Hell is considered to be an archaic and useless doctrine.

Many of our Brethren traditions are being set aside for no other reason than those outside of our faith have rendered them "legalistic." There are some traditions that cannot be found in scripture and we are not as strong about their observance as some of our fellow brethren. However, we should be very careful what we label as "legalistic" just because it is not found specifically in scripture. The world recognizes much of our tradition as labeling us as followers of Christ. For this reason we should never apologize for such practices as the plain coat and refusal to wear the tie.

There are also practices that are taken directly from scripture that the modern church has labeled "legalistic" or un-necessary. The non-wearing of jewelry, women not cutting their hair, men wearing their hair short, and refusing to take an oath are all practices ridiculed as being "legalistic" by various groups. Human reasoning has replaced the historical understanding concerning these practices. These are not only Brethren traditions but apologists down through the centuries, up until relatively recent times, have argued their observance, regardless of their official church title. Perhaps one of the most ridiculed practices in recent times is the wearing of the prayer veil. We challenge anyone to name one conservative, orthodox, apologist who did not teach the need of women having their heads covered (literally) for worship before the days of the "great awakening" which, in our opinion, put many "to sleep" in the area of pure doctrine.

We say this with love and humility, but we are quite concerned with the recent surge of home Bible studies in some of our congregations. While Bible study should be a part of every believer's life, when the emphasis is on questioning, rather than confirming, our Brethren beliefs we see great danger. This is more often than not the result of "home Bible studies." This seems to be especially true when they are led by a woman, although we see nothing wrong with a woman teaching another woman or children. We also see replacing a preaching service with Bible study as a move in the wrong direction. We are glad that the Dunkard Brethren have adopted Sunday Schools or morning Bible studies but feel Bible study should be left at that. More than this often leads to a breakdown of respect for leadership.

If you have never accepted Jesus Christ as your Lord and Savior you cannot appreciate what was spoken of in this article. We invite you to open your heart and receive our Lord and His shed blood on

Calvary for your sins. Then enter the waters of baptism and receive the Holy Spirit. Then join us in contending for the Faith. If you are a Christian we urge you to be an apologist and not an apologizer.

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078

SIXTY YEARS AGO

February 15, 1929

SNARES

J. F. Britton

"Gee Whiz" is the name of a little mouse trap. It is a very simple little contrivance, but it is a deadly snare to mice. There are many, many deceptive Gee Whizes that are modern times, to decoy the young as well as the old folks into many deadly snares.

Satan is an artful and malignant spirit, and has many devices and snares to entrap the unsuspecting. In II Cor. 2:11, Paul speaks of Satan as follows: "Lest Satan should get an advantage of us: for we are not ignorant of his devices." Hence the purpose of this article is to warn and urge its readers against many of the popular and fashionable indulgences of modern times.

It should be born in mind, that indulgence in unlawful things has slain its thousands, but wrong indulgences in lawful things has slain its ten of thousands. There are many things that are lawful for us to do, but they are not expedient or right for Christians to do. In I Cor. 8, Paul gives an urgent exhortation against eating meat sacrificed to idols. This chapter should be carefully noted and studied in its widest scope, as its rules are adjustable and applicable in all Christian conduct and indulgences.

The one leading and paramount AIM of our lives should be, whether we "eat or drink, or whatsoever we do, do all to the glory of God." I Cor. 10:31. Jesus prayed so earnestly, saying, "I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was." John 17:4-5.

Now, as there seems to be a burning desire in our day and time to get rich quick, we should consider well what the Inspired Word says about those who have an avaricious desire for the riches of this world. "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all

evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows." I Tim. 6:9-10. Thus we see that the ways of riches are infested with many dangerous snares that spell disaster to their victims. The 17th and 18th verses read as follows, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate.

Now, who can give us some proximate idea of the awful consequences of the cigarette habit, bobbed hair, immodest dressing, and the billiard table are all very popular and fashionable, but are delusive snares. And as the Modern Church has gone into an alliance with the world, "The Prince of the power of the air, the spirit that now worketh in the children of disobedience, has installed and inaugurated many of his deceptive devices into the Church that have incapacitated the Church in her Spiritual virtues, that she is virtually paralyzed in maintaining her Spirituality.

So we see the awful consequences and the deplorable results of these modern Gee Whizes or snares. No wonder Paul says "Abstain from all appearance of evil." I Thess. 5:22. And now as another year of our short lives has passed with all of its various experiences and we have started into another year with all its possibilities and responsibilities, "Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us. Looking unto Jesus the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Heb. 12:1-2.

"Wherefore", let us "lay apart all filthiness and superfluity of naughtiness and receive with meekness the engrafted word, which is able to save our souls." James 1:21. And so, may 1929 be a year of Spiritual prosperity for the Church of the living God, which is the ground and pillar of the truth.



If a man covets, he steals. If a man has murderous hate, he murders. If a man broods dishonest thoughts, he is a thief. If a man harbors sharp and bitter jealousies, envies, hatreds, though he never express them by his tongue, or shape them by his hand, they are there. There are many good-seeming men, who, if all their day's thoughts and feelings were to be developed into acts visible to the eye, would run from themselves.

THE NEW TESTAMENT DOCTRINES

A Separate People

J. H. Moore

The true followers of our Lord and Master have always been recognized as a separate people. They belong to a kingdom that is not of this world (John 18:36). Those who put off the old man with his evil deeds, and then put on the new man, are expected to separate themselves from everything that is evil, and even the things that have the appearance of evil.

The call to a separate life may be found in II Cor. 6:17, where we read: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." Every person who has been born of God, who has been dedicated, consecrated and sanctified, — set apart wholly for the Lord's service, has heeded the call to come out from the world. Having done so, such persons will not be found living, thinking and doing as the sinful and unconverted world does. With them, to be a separate people, means something. Their religion stands for something that is worth while, hence they will be found living on a much higher spiritual plane than that occupied by those who make no pretensions in the interest of going on to perfection. They soon learn, in behalf of the kingdom they represent, to shun the things that are unbecoming devout men and women. With them it is not how much they can trifle with the doubtful and questionable, and not sin, but how far they can keep away from the things that are misleading, detrimental and evil in their tendency. The separate life marks a distinction between them and the unconverted that ought not to be misunderstood. Being born from above, belonging to another kingdom, and living a new life in thought, purpose and action, marks the unmistakable distinction.



A man has lost his way in a mine. By the light of one candle he is groping for the road to sunshine and to home. That light is essential to his safety. The mine has many winding passages. Here and there marks have been made on the rocks to point out the true path, but he cannot see them without that light. There are many deep pits into which he may suddenly fall, but he cannot avoid the danger without that light. Should it go out, he must soon perish. Should it go out, that mine will be his tomb. How carefully he carries it! The case described is our own. We are like that lonely wanderer. Quench not the inner light — the Spirit.

OBITUARIES**WILLIAM FLORA**

Brother William Riley Flora was born April 10, 1904 near Roanoke, Virginia the son of Josiah and Sarah (Jamison) Flora. He died at Westover, Maryland, December 9, 1988 at the age of 84 years, 7 months and 29 days.

Because of a lung condition, he was taken west by his parents. They moved to Quinter, Kansas when he was five. There he grew to manhood.

He was united in marriage with LaVelta Oxley on April 18, 1937. They united with the Dunkard Brethren Church at Dallas Center, Iowa about 1940. They lived at Dallas Center until the past few years when they lived with their daughter at Westover, Maryland.

He leaves to mourn his departure, his wife LaVelta; three daughters, Eltora Heintz, Minneapolis, Minnesota; Althea Cox, Longmont, Colorado; and Ellen Moyer, Westover, Maryland; one son, Joseph, Dallas Center, Iowa; six sisters, Florence Reed, Manitou Springs, Colorado; Katie Smith, Pueblo, Colorado; Anna Umland, Ruby Mitchel, Esther Keller and Beulah Reed, Dallas Center, Iowa; two brothers, Ernest, Denver, Colorado and Joseph, Adel, Iowa. He was preceded in death by his parents, two sisters and one brother.

He was a loving and caring husband. During his life he spent much time studying the Bible.

The family of William Flora wish to thank all who sent cards and remembered us in prayer.

MARGARET MYERS

Sister Margaret Ellen Myers, daughter of A. C. and Laura (Fleishman) Burky was born October 5, 1907 at Shanesville, Ohio. She passed away at the Manor Care Nursing Home, Canton, Ohio, January 8, 1989 being 81 years, 3 months and 3 days.

In 1923 her family moved to North Canton where she was employed at the Hover Company and also worked in her father's drug store.

On June 16, 1927 she was united in marriage to Paul R. Myers, with whom she celebrated a 61st wedding anniversary, June 16, 1988.

In June 1928 she was baptized into the Dunkard Brethren Church and was a faithful member of her church, also to her husband in his ministry and church responsibilities until death.

Due to numerous heath conditions it became necessary to spend the last three years in a nursing home, where she passed away.

She is survived by her husband, Paul; two sisters, Marilyn Ocker and Ethel Long and a brother, Russel Burky and a host of relatives and friends.

She was preceded in death by her parents, two brothers, Paul and Garrison Burky. Also two sisters, Evelyn Young and Anna Rutchter.

Services were conducted by Elders H. Edward Johnson and Harley Flory, with prayers by Elders William Heisey and Paul Stump. Interment was at Woods Cemetery in Union Town, Ohio

Bro. Myers wishes to express his thanks for telephone calls, get well cards, sympathy cards and floral pieces.

HATTIE BICKELHAUPT

Sister Hattie E. Bickelhaupt, daughter of Albert and Ella (Smith) Webb was born November 15, 1900 in Bradner, Ohio and passed away November 26, 1988 at the Good Shepherd Nursing Home, Fostoria, Ohio at the age of 88 years and 11 days.

On January 1, 1920 she was married to Charles Bickelhaupt. To this union was born seven children, four dying in infancy.

She was preceded in death by her husband who passed away April 24, 1947. Also four brothers and three sisters. Surviving is one brother George Webb of Sacramento, California; two sisters, Maude Heisey, Fostoria, Ohio and Olive Stewart, Wayne, Ohio; one son, Arthur, Fostoria, Ohio; two daughters, Mrs. Joseph (Alice) Sradeja, Oregon, Ohio and Mrs. Bernard (Joyce) Seel, Fostoria, Ohio; one stepson, Robert, Waverly, Ohio; eleven grandchildren; five step-grandchildren; thirty-five great-grandchildren; five step-great-grandchildren; eight great-great-grandchildren.

Sister Bickelhaupt retired in 1968 after seventeen years as a ward clerk at Fremont Memorial Hospital.

She was a beloved sister in Christ and a faithful member of the West Fulton Dunkard Brethren Church.

Services were held at the Harrold Flariana Funeral Home with Elders H. Edward Johnson and Harley Flory officiating. Burial was in Bradner Cemetery.

EVA WOLFE

Sister Eva P. Wolfe was born April 19, 1899 and went to be with the Lord on November 25, 1988 at the age of 89 years, 7 months and 6 days. She was the daughter of the late Franklin and Annie M. (Sattizahn) Berger.

Sister Eva was married to Bro. William B. Wolfe on May 25, 1919 and lived nearly their entire lifetime in the Pine Grove, Pennsylvania area. They united with the Bethel Dunkard Brethren Church

in 1935 and lived faithful until death. Bro. Wolfe preceded her in death in 1972.

Sis. Eva is survived by three sons: John Wolfe, Strausstown, Pennsylvania; Edwin and Frank Wolfe, Pine Grove, Pennsylvania; and three daughters: Grace, wife of Roy Roth, Lebanon, Pennsylvania; Eva Heberling, Pine Grove, Pennsylvania, and Jennie, wife of Alfred Snyder, Fredericksberg, Pennsylvania. A sister, Anna McNeely, Mill Hall, Pennsylvania also survives; also seventeen grandchildren and twenty-eight great-grandchildren.

Funeral services were conducted on November 29, 1988 from the H. L. Snyder Funeral Home in Pine Grove, Pennsylvania with Elder Paul Hartz officiating. The text was taken from Psalms 116:15 and Psalms 90:10. Hymn 539, Safe in the Arms of Jesus, and hymn 540, We Are Going Down the Valley were used during the services and hymn 535, Shall We Meet at the grave side. Burial was in the Jacob's Cemetery near Pine Grove, Pennsylvania.

CLARENCE RAYMOND GEHR

Brother Clarence Raymond Gehr, youngest son of Abraham and Sarah (Brubaker) Gehr, born November 10, 1904, near Mercersburg, Pennsylvania, died January 23, 1989 in Leon, Iowa.

He was united in marriage to Mary Ellen Wingert, November 19, 1925. To this union one daughter, Hazel Marie of Garden Grove, Iowa, was born.

He joined the Church of the Brethren at the age of fourteen years, and later changed his membership to the Dunkard Brethren at Dallas Center, Iowa, where he was a charter member. He was very active in the service of the church. In the year 1940, he was called to the deacon's office, in which he served faithfully until his death. He was also active in Sunday School, serving as Superintendent and teacher for many years.

He, with his wife, came to Dallas Center on April 22, 1926, and remained in the community until May 1984, when they moved to Garden Grove, because of illness.

He was engaged mostly in farming until 1951, when he became custodian at the Dallas Center Community School where he remained for eighteen years. He retired in 1969.

He is survived by daughter and son-in-law, Hazel and Burrell Braby of Garden Grove; grandchildren, Marilyn Marie, Phoenix, Arizona; Linda Louise and Ed Feagin, Conroe, Texas; Donald Eugene, Boston, Massachusetts and Carol Ann and Randal Tait, Osceola, Iowa; great grandchildren, Nova Kimand Joseph Edward Feagin, Westley Reed and Kristopher Aaron Tait; two sisters, Mary Hull, St. Thomas, Pennsylvania and Ruth Wingert, Greencastle, Pennsylvania; sisters-in-law, Lucille Andrews, Dallas Center, Iowa

and Evelyn Faderon, California, and other relatives and friends.

He was preceded in death by his parents, brother Walter and wife Mary Ellen, July 15, 1984.

Funeral services were held January 25, 1989 at the Dallas Center Dunkard Brethren Church conducted by Brethren Fred Pifer, James Meyers, and Ray Reed. Interment was in the Brethren Cemetery.

NEWS ITEMS

PLEASANT RIDGE, OHIO

The Pleasant Ridge Congregation plans to hold revival services, March 17-26, with Bro. David Skiles as speaker. We have scheduled our Lovefeast services for March 25, with the evening services at 7:00 P.M. Come and worship with us.

Sister Eileen Broadwater, Cor.

THANK YOU

It has been a year since our house burnt. We want to thank everyone again for the prayers and material needs that we received. We are thankful we have been able to celebrate the joyful season of Jesus' birth with our family with no one missing. Thank you again.

Brother and Sister Joe Flory and Family

THANK YOU

We wish to thank everyone for their cards, gifts and prayers during Timothy's surgery, stay in the hospital and since being home. May God bless each one richly.

Brother and Sister Milton Cook
and Timothy



A kind word is never lost, it keeps going on and on, from one person to another, and at last it comes back to you.

ADULT SUNDAY SCHOOL LESSONS FOR MARCH 1989

March 5 - The Book With Seven Seals - Rev. 5:1-8.

1. What is the "book with seven seals?"
2. Why did John weep?

March 12 - The Lamb of God - Rev. 5:9-14.

1. Notice the multitude of angels around the throne. Verse 11.
2. Do we count Christ "WORTHY" to be Lord of our life?

March 19 - The First of Seals Opened - Rev. 6:1-8.

1. What do the white and red horses represent?
2. What do the black and pale horses represent?

March 26 - THE RESURRECTION OF CHRIST - Matt. 28:1-20.

1. What does Christ's resurrection mean to us? I Cor. 15:17.
2. What proof of the resurrection is in verses 11-15?
(They had to bribe the witnesses!)

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR MARCH 1989

March 5 - New Cloth - Matt. 9:16, Mark 2:21, Luke 5:36-39.

1. Who are we dedicated to?
2. What is this dedication moving us to do?

March 12 - Laborers in Vineyard - Matt. 20:1-16.

1. What has God ordained us to do? John 15:16.
2. What vineyard are you caring for?

March 19 - Unmerciful Servant - Psalms 41:1-13, Matt. 5:7, Matt. 18:23-35.

1. What promise did Jesus give to the merciful? Matt. 5:7.
2. What role does love play in our relationships? I Pet. 4:8, I Cor. 13:4-5.

March 26 - The Wise Steward - Matt. 24:42-51, Luke 12:35-48, I Cor. 4:2-5.

1. What is required of us as stewards? I Cor. 4:2.
2. What is the reward for faithful stewardship? Matt. 25:21.

Paul Stump
10340 N. Diamond Mill
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(USPS 054-780)

BIBLE MONITOR

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"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

HO! REAPERS OF LIFE'S HARVEST

Ho! reapers of life's harvest, Why stand with rusted blade,
Until the night draws round thee, And day begins to fade?
Why stand'st thou idle, waiting For reapers more to come?
The golden morn is passing, Why sit'st thou idle, dumb?

Thrust in thy sharpened sickle, And gather in the grain,
The night is fast approaching, And soon will come again.
The Master calls for reapers, And shall he call in vain?
Shall sheaves lie there ungathered, And waste upon the plain?

Come down from hill and mountain, In morning's ruddy glow,
Nor wait until the dial Points to the noon below;
And come with stronger sinew, Nor faint in heat or cold,
And pause not till the evening Draws round its wealth of gold.

Mount up the heights of wisdom, And crush each error low;
Keep back no words of knowledge That human hearts should know.
Be faithful to thy mission, In service of thy Lord,
And then a golden chaplet Shall be thy just reward.

- I. B. Woodbury

RIGHT OR WRONG

"Is it right?", the student asks after answering a question on a test. Will his answer be accepted? Did he give enough information? Sooner or later he will learn whether it was right or wrong when the teacher gives back the test or at least the results of the test.

While the student is concerned about his test score, there is often less concern about whether activities in life are right or wrong. Many have lost the standard of right or wrong. Their interpretation of right is based on what feels good to them and what their peers are doing. Their standard is set not by the Word of God but by the community or there is no standard.

Men have decided they can develop their own standard individually. Because they want no hard and fast boundaries, they do not want to let God have His say in their activities. This is not confined to unbelievers. Many who profess to be Christians have the same attitude. They do not want to be told how to order their lives by God or the Church. They want to please themselves.

This was not the attitude of Christ. He not only became man but He lived a life downtrodden, ridiculed and ignored. He was willing to do His Father's will and die on the cross for the sins of the world. He did what was necessary, not for His own good, but for the good of all. Paul was willing to be used for the good of believers throughout the area where he had ministered. He was willing to do what was necessary for their good rather than for his own convenience.

When people are unwilling to acknowledge a higher law than their own desire or pleasure they have denied the ownership of the

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One who paid the terrific price of His Only begotten Son for their Spiritual well-being. By His ownership and parenthood He can set the standard of conduct that will further their well being.

The New Testament is the standard for the Christian's conduct. Those activities that are not specifically covered there are left for the Church to carefully develop so they will be for the benefit of the believer. When a person comes to the Church he is made aware of what standard of conduct is required of him.

Once that standard has been accepted, it is to be carried out in each member's life. A standard is of no value if it is not lived out in the daily life of each member. This standard may cause the member to do things that appear strange to those not governed by that standard. Defense of those activities is often seemingly futile for the natural man cannot understand Spiritual things. Those things can only be discerned by those who have the Spirit of God.

Sometimes the defense of these activities is hindered by the means used to defend them. Too often the negative prevails in the defense when the positive could be emphasized. Many negative commands could be restated in a more positive way. Some examples would be:

Instead of saying, "It is wrong for a woman to cut her hair," it might be better to say, "It is right for a woman to not cut her hair." Instead of, "It is wrong to have television in the home," say, "It is right to not have television in the home." Instead of, "It is wrong to dress in the styles of today," say, "It is right to dress in a modest and plain manner." Instead of, "It is wrong to commit fornication," say, "It is right to keep the body pure and holy." Instead of, "It is wrong to participate in plays and similar entertainments," say, "It is right to participate in what is true and becoming of a Christian and an honor to God." Instead of, "It is wrong to be a part of the military," say, "It is right to seek the well being of all men even our enemies."

To each of these positive statements could be appended the various reasons why they are right.

By expressing what is right it is easier psychologically for the hearer to want to do what is right rather than to avoid what is wrong. Everyone has some desire toward doing right but many will be too weak to avoid wrong.

The standard of Christian conduct must be practiced in each member's life. There must be a desire to do right, which is translated into action day by day.

Are you just avoiding what is wrong or are you earnestly striving to do what is right? At life's final examination will God's judgment be that you lived right or wrong?

ESPECIALLY FOR YOUNG PEOPLE

"Old Time Religion"

As much as we sometimes don't want to admit it, we, as conservative Christians, are a part of the "Old Time Religion." We want to think of ourselves as very update today... even contemporary too much of the time.

The barriers to the "Old Time Religion" are those things that create sin in our lives. And, sins are not abstract but instead they are very real. It was sin that nailed Jesus to the cross and by changing the names given to it today, it doesn't change its soul killing nature.

Have you noticed how the names given to sin have changed in the 1980's? Wickedness is now weakness; alcoholism is now a disease; sin is a sickness; adultery is an affair; lying is an exaggeration and worldliness is secularism. The world, by changing the name for sin, has given acceptance to satan's ploys for control in the lives of men. And, even though we know this, we tend to be complacent about it. If we don't face sin straight on, how will we ever maintain our friendship with God? How will we have a witness? If we are going to share our witness to the Old Time Religion, we are going to have to be "doers of the Word and not hearers only." (James 1:22)

How do we witness to the advantages, features and benefits of the Christian life and of the Old Time Religion? If indeed it is the most important thing in our lives, how do we tell others about it?

First of all, remember this... witnessing is not just telling of our religious experiences. It is telling about JESUS CHRIST. Jesus said, "Ye shall be witnesses of me..." To witness, we have to have the assurance of salvation in our life. "We speak that which we do know and testify that we have seen." God can use a lowly donkey to speak or a rooster to rebuke but this is not His plan. It is His desire that we be His mouthpieces. In order to do that, we have to rid our lives of sin and be the clean vessel that He can use effectively.

To witness to the Old Time Religion, we need a genuine love for the people to whom we are witnessing. Just to rattle off Bible verses mechanically to win someone to the Lord without showing real concern for them is unrealistic. We have to really become involved with them and communicate with them.

We need to be able to overcome their objections to the life in Christ. This is going to take some correct responses on our part. It might be easy to just be insensitive and rattle on without listening to their need.

Tact is also never out of style. We can't be a "blow torch" and not create a fire. We need compassion and perception. There is an old saying: "If you want to gather honey, don't kick the bee hive." Insensitivity to someone is like kicking the bee hive. It will result in a sting instead of the production of sweetness...

Personal appearance plays a part in our outreach. This is not the place for carelessness or extremes.

Pray and persevere. Even as Philip "glued" himself to the eunuch... so you must have that determination. If Christ is really important to you... if the Old Time Religion is at the heart of your existence... get back to basics. Get back to being a "people-person"... get back to God.

Brother Len Wertz

PRINCIPLES OR PERSONALITIES?

Please read II Thessalonians chapter 1.

The ideas we wish to share are a combination of thoughts that have been on our mind for some time and reflections from a speech we heard on the subject of church change.

The terms used by the speaker were "substance interests" and "relationship interests." We believe this can be broken down to our thought, "principles or personalities?" One of the speaker's very interesting points was that we have moved from an industrial era to an information era. He pointed out that some of the industrial era thinking remains. One of these thoughts that has affected the church, according to him, is the idea that "big is better." He stated that in the industrial era we experienced three things, standardization (sameness), synchronization (working smoothly together) and centralization (organize under one control). He stated that under the information era these things have been changed to variety, individualism and decentralization (no authority). He also stated that two extremes have had a great effect upon our thinking. The teaching of evolution as a fact (rather than a theory) and the new computer mentality that says that a machine is smarter than a man, therefore a man cannot be worth very much. The speaker had many other interesting and valid points and we cannot do his speech real justice in the space we wish to use. One of his more interesting points, in our opinion, was that a Christian was more likely to cheat you in a business deal (whether the "seller" or the "buyer") than an individual outside of the Church.

We wish now to take one issue out of his speech, "substance interests" and "relationship interests," and relate it to the word of God. After Paul's introduction in I Thessalonians 1 we read in verse 3 these words. "We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceed-

ingly, and the charity of every one of you all toward each other aboundeth;”

When we deal with “substance interests” and “relationship interests” or as we like to think of it, principles or personalities, we are dealing with a faith issue. How does our faith grow? The New Age Movement and the “New Light” individuals would say that it grows by being open to new ideas. They teach that you must set aside everything that your group has taught traditionally and seek wisdom from outside sources. Whether we want to accept it or not, this type of thinking has had, and we believe will continue to in a greater degree, a great influence on our Anabaptist heritage. The ultimate question we must deal with is are we speaking about personality preferences or principles given in the Word of God? We have written several articles naming many of these principles that we believe the earthly church has set aside in order to conform to society. While there has always been some differences between our Anabaptist heritage, and these are important, and “Church state” or “State church” organizations, for many years there was general agreement on such issues as modesty in dress and separation from the world. Today these PRINCIPLES have been set aside and it is argued that they are merely PERSONAL OPINION.

Have principles caused the “charity (or love) of every one of you all toward each other” to be set aside? If the principles involved are merely my personal preferences rather than scriptural truths this may be the case. But this can also be used to the advantage of those who wish to do away with all tradition, rather scriptural or not! They merely argue that it is only “your understanding of scripture.” We believe if true love would have been manifested in the earthly church by leaders we would not have the problem we now find in the earthly church. In most cases the things that were taught for centuries as scriptural truth are now set aside as merely “the wisdom of men.” Paul says in verse five of our lesson, “...that ye may be counted worthy of the kingdom of God, for which ye also suffer.” Not many are interested in suffering for the kingdom of God in our day. We have heard from reliable sources that where suffering is a part of the Christian experience standards are held high. (It must be remembered though that suffering, in itself, is not an absolute sign of doctrinal purity.)

In verses seven and eight of our lesson Paul gives us the following warning. “And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, In flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:” God will never punish us for being too faithful! I would rather be labeled

a "legalist" by my fellow Christians than suffer the vengeance of God. We believe that "the gospel of our Lord Jesus Christ" is everything found within the New Testament. The warning is that we will be "punished with everlasting destruction from the presence of the Lord, and from the glory of his power." What an awful fate for those who mistakenly label principles, personal preferences.

Verse twelve tells us that all of this is "that the name of our Lord Jesus Christ may be glorified in you and ye in him, according to the grace of our God and the Lord Jesus Christ." May we seek to live a life pleasing to Him. If you have never known our Lord in a personal way you will suffer the vengeance, rather than the love, of God. Please give this some serious thought.

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078

THE FILTH AND SIN IN THE MOVIE AND TELEVISION INDUSTRY

Violence, explicit sexuality, murder and many horror scenes are so prevailing today in Movie Land and over Television, that it is a disgrace to the American Public and most certainly an abomination to our Heavenly Father.

The sad facts are, that professing Christians financially support and attend such wickedness and corruption as much as non-professing people.

A number of polls have been taken which definitely support the above statements. The same polls show that the more nudity, the more wicked the scenes, the surer the sell-out at the box-office. The same devil-inspired trash is being broadcast live in theaters, gambling dens, private sex clubs and nudist parties in addition to many millions of homes.

Recently, on a huge, crowded over-seas airliner it was announced over the loud speaker, "Today we are pleased to announce to you, our traveling audience, for your viewing pleasure the movie "Blackman Rising." This film is rated PG-13. DISCRETION IN WATCHING IT IS ADVISED." That advice tells something about the movie, does it not? A man passenger on his first ever flight watched the screen light up, then the showing of the movie. Gory violence and graphic sex were the hallmark of this movie. Murder scenes and raw sex were the main subjects. This man wondered to himself what damage was done to the young minds of the children, on this flight, who watched the movie. Keep in mind that such showings are not confined to one airliner or one airline.

In 1933 the Hollywood Studios and producers, under pressure from religious organizations agreed to a Motion Picture Code which stated:

1. No film or episode may ridicule any Religious Faith.
2. Ministers of the Gospel should not be portrayed as comic characters or as villains.
3. Religious Ceremonies should be carefully and respectfully handled.

This code exercised considerable control over the content of Motion Pictures until the mid 60's, when the code was no longer enforced.

The Protestant Film Office, taken over by the liberal National Council of Churches abandoned its watchdog role. In reality, the Motion Picture code was abandoned, or rather abolished. For the past two decades, the studios have followed one practice, "Anything goes as long as it is in demand and is a box office hit."

Many Christians say they never go to a movie or watch such productions, though they may own several televisions. A research team on the subject says, "That assertion is a myth. Christian homes have their televisions on as many hours and watch the same programs as the non-Christian."

Movies collide with Bible teaching, therefore these same shows at home on television or Video Cassettes are not conducive to building a Spiritual life. They are definitely a part of the world, totally opposite to what the Bible teaches as necessary to salvation. We are not to be a part of, but to be separate from the world.

In the last two decades, with very little, if any censoring, this trash has helped to destroy morals, advanced the divorce rate, lowered people's conception of what is right and what is wrong. It has made serious in-roads into Christianity. It has greatly discouraged and in some instances destroyed belief in the Bible.

Another research group has made a detailed study in the past year on movie and television programming. Here, following are some of their findings:

- 61% take the Lord's name in vain.
- 71% contain vulgar references to excretion and the genitals.
- 31% feature explicit nudity.
- 75% display violence.
- 74% depict alcohol and drug abuse.
- 50% show bedroom scenes uncensored.

I did not make up these percentages. I read them in a national periodical.

Parents view these scenes and so do their children. In light of

such evil, what can a Sunday School teacher accomplish with these children.

With all this degeneracy in programming, one would think that most Christians would be offended by it and refuse to view it at home or in a public place. This has not been the case.

The survey showed that many people simply lost their sensitivity to vulgarity, to sexual explicitness, to brutal violence and to ungodly life styles, making acceptable those things once denounced as sin. Satan has seared many consciences.

A noted writer, John Evans, has been much opposed to the present trend to distract our young people from the Church. He states, "It is the professed Christians who are bank-rolling the movies, and spend fortunes renting video tapes to show this trash in their homes.

We all are aware that there is great opposition to those who want to live a clean, Christian life. Satan is working overtime to gain his end.

The Apostle Paul, in writing to Timothy, II Timothy 3:13 states, "But evil men and seducers shall wax worse and worse, deceiving, and being deceived." In chapter four Paul forecasts that the time will come when people will not endure sound doctrine. Are we in that period of time?

Elder Paul R. Myers

BEWARE OF THE GARDEN LIE

It is being repeated around the world from the lecture platform, television, magazines, media, radio, schools - kindergarten through college, seminars, churches down to the people we meet every day, even sometimes family, friend and foe. The do whatever you desire and what your lusts crave is still the message the old serpent by Satan delivered to Mother Eve in the Garden of Eden. "Ye shall not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened and ye shall be as gods, knowing good and evil." Gen. 3:3-4.

Today we call this belief humanism. The devil has led people to believe that man is so smart that he has the power through faith in himself to do anything he desires. If his fulfillment fails he is made to believe his faith is not great enough, so he is ever striving to become more self-sufficient and gets farther and farther from his creator, sustainer and Redeemer, even though he may go into space orbit and to the moon and other planets.

I listened to a health lecture recently that was so blatant I wondered what ailed the people who heard it when they gave the speaker an ovation at the end of the lecture. But because of the

influences that surround us they seemingly did not detect any abnormality in what he said. Satan is very subtle, cunning and enticing.

One distorted point the speaker emphasized was that concerning law. He said he did not believe in law because he did not believe man should be forced by other men to do anything, that we are all beings of choice and we have the right to do what we wish to do. He went on to say that the law of gravity is sure, that whatsoever goes up must come back down, if we get in its way we get hit. If we choose to drink alcoholic beverages and become an alcoholic we have violated a law and are paying the penalty of being an addicted drunkard. But he still believed he had a right to his choice to drink. This belief presents an open ended plan that entices young people especially to the use of alcohol which forms a habit until they find themselves hooked, sick, friendless and in despair a slave to Satan corralled, branded and perhaps slaughtered by suicide or perhaps killed in an accident and occasionally killed in a drunken brawl. The influence to do evil does not include one person, but he takes his friends along until a multitude of homes, Christian parents perhaps, grandparents and others who care are saddened, heart-broken and discouraged.

Another blatant lie from the speakers lips was that "we cannot get health as some people think by praying to a man up there, or having some oil poured on them and be prayed over; it doesn't work; it is no good; we must get faith in ourselves that we can do whatever we want to do. Then if we have enough faith in our own selves we can do it." At that point I felt like walking out and perhaps I should have, but I thought that perhaps later I would get a chance to witness for the Lord God Almighty. Another thing he went on to say that he meets many old people who worry about being taken care of in their last days. He said this ought not to be that if we live right healthwise we will be capable of caring for ourselves, and with the inward faith in ourselves that we can do it alone. How does this belief affect the young? They are preoccupied with their own pleasures, ambitions and greeds that makes these words music to their ears. So they decide that parents, grandparents and so forth can take care of themselves if they want to. This theory has already been acted out for a long time. I remember when the very poor were taken care of in state supported homes. But now nursing homes are almost bursting at the seams while charging exorbitant prices to stay in them, and almost all have long waiting lists of more people who want, or perhaps their relatives, want in.

I well remember my dear old saintly grandmother whose home was open to those in need without charge, not only to family but

also other saints and neighbors. One poor old widowed brother in our congregation who had no relatives got sick. Aunt Alice, as everyone called her, took him in and gave him motherly care until he went to be with the Lord. One neighbor's family home burned and the mother lost her life by jumping from an upstairs window to escape the flames. Aunt Alice befriended the family and her home became a funeral parlor, and house of mourning. People have lost the Spirit of Christ and are paying the penalty by losing the power of Christ while they think they enjoy their pleasures and try to satisfy their lusts. The pretty fruit that Eve desired and partook of can be symbolic of anything that our carnal minds choose to acquire while we reject our Master and sell our eternal birthright.

We should carefully study the Bible as to the anti-christ, be sure our spiritual house is built on the solid Rock Christ Jesus, and every timber in it seasoned with the Holy Spirit and securely fastened by obedience.

There are few full Gospel ministers, but a lot of false teachers and professions. We cannot always spot them by appearance but often it does stand out. This lecturer had long flowing hair and long fingernails. Beware - long hair on men signifies rebellion against God and authority and one quick glance tells us something. The Holy Ghost within us is ready to direct us if we stop, look and listen to Him and thereby keep in touch with Him who is able to keep us from falling and give us eternal life.

Humanism is one faze of the New Age Movement which is Luciferic, Nimrodian, Babylonian, anti-christ that promotes the theories of evolution, witchcraft and sorcery of all sorts, occult eastern heathen religious and so forth. All anti-christ yet they claim to feed the hungry, love the poor and care for them, distribute the wealth, beautify the earth, preserve the natural resources and satisfy man with pleasure while the effect is the exact opposite. All in all an evil attempt to dethrone God in men's hearts and steal from God the worship and praise that God meant for man to give Him and which we owe Him, and transfer it to Lucifer.

Therefore "Be not deceived for God is not mocked," neither believe nor follow them for the sure fate of the anti-christ and the New Age Movement is hell-bound unless we listen to the heavenly voice; "come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double unto her double according to her works: in the cup which she hath filled fill to her double." Rev. 18:4-6.

"And the world wondered after the beast. And they worshiped the dragon (Lucifer) which gave power unto the beast; and they

worshiped the beast (anti-christ), saying Who is like unto the beast? Who is able to make war with him?" Rev. 13:3-4.

"Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." Rev. 3:11.

The Garden of Eden serpent liar and the lie are the same in this age as it was during the Garden temptation, the Nimrodian age, or the Babylonian age only perhaps more dressed up, therefore more deceptive.

"Prove all things, hold fast to that which is good."

Sister Ruth M. Snyder

SIXTY YEARS AGO

March 1, 1929

FAITH TESTING

Reuben Shroyer

In Matthew 16:18, we find the first quotation for the church. "Upon this rock I will build my church and the gates of hell shall not prevail against it." Jesus has now been with his disciples for a long time. His earthly ministry is about closing and He wills to communicate to them to withstand the fierce assaults which Satan will attempt at two vulnerable points, faith and experience. Well does Christ know all the devices of the enemy which will be directed toward the children of faith to break down their confidence in Him, their risen Lord, and make of their Spiritual experience a mere emotional fleshly sensation or at best a matter of moral or intellectual development. This surely is Satan's purpose these days. Already in many places what is called simple faith is decried, while a Spiritual experience is treated as an evidence of intellectual weakness. The time may be not far away when all such will become subjects of bitter persecution within the church itself, by the scholarship, modern culture and so-called refinement of our day. Even now the old-fashioned Bible-loving Spiritual people become lonesome in the churches. The so-called world betterment schemes are at the best mere moral movements, and sometimes hardly that. The oft repeated statements uttered by the short-sighted optimism of our times that we are advancing, that the world is growing better, is not supported by Spiritual facts occurring nor by the word of God. Hence postmillenians who insist that the church is to triumph in the earth and bring to pass peace, after which Christ will come again is receiving poor encouragement.

It is surely pitiful to witness their futile efforts in seemingly sheer desperation accepting civilization for righteousness, allowing moral living to stand for Spirituality and for a few good deeds in philanthropy assure the doers thereof final salvation. Faith in Christ the power of the Holy Ghost are scarcely mentioned. In connection with the passage cited, Matt. 16:18, Christ's question to His disciples calls forth a comprehensive and wonderful statement relative to His divinity, His mission and power. Upon the truthfulness of this declaration hangs all the law and the prophets. Thou art Peter. I am Christ the Son of the living God and thou art Peter (Petra rock). Thou becomest rock in the relation of faith in me as Christ, the Son of the living God. On this shall be built the church called out from the world to become finally the body of Christ through out eternal ages. This is distinctly the language for the church. The Redeemer and Saviour, sole and only hope of our salvation is spoken of as a great teacher, Reformer, ideal example, and so forth. His divinely given titles are unified or not used at all. This is the falling away within the church of which Paul says it shall increase until at its climax the man of sin be revealed with this unmistakeable evidence or revelation as to the closing period of the church the popular optimism of these times concerning the ultimate triumph of the Gospel over all earthly wrong, injustice, oppression seems entirely out of character. Let us look at facts as they are and accept the Word of God.

THE NEW TESTAMENT DOCTRINES

The Lord's Day

J. H. Moore

Living in a New Dispensation, being governed by the Gospel, instead of the law of Moses, intended for the Old Dispensation, the people of the Lord demand a Lord's Day, — one suited to the genius of the religion they have accepted. This they have in the first day of the week. In Acts 20:7 we read of the disciples coming together "upon the first day of the week." Paul wrote to the saints at Corinth, saying: "Upon the first day of the week let every one of you lay by him in store." (I Cor. 16:2). These citations indicate that the Christians of the apostolic times had adopted the first day of the week, the day we call Sunday, as a day of special services. Speaking of the day, John, in Rev. 1:10, says: "I was in the Spirit on the Lord's day, and heard behind me a great voice, as of a trumpet." It is called the Lord's day in the New Testament for the same reason that the love feast is designated as the Lord's supper. Each pertains to the new dispensation and the new kingdom. The ushering in of the new order of things, under the Gospel, with a

new law and a new Lawgiver, created a necessity for new and different institutions.

This leads up to the fact that there is a difference between the Law and the Gospel, — the former belongs to the old dispensation, while the latter pertains to the new. Moses represents the Law, while Jesus represents the Gospel. These institutions are referred to under different heads. We speak of them as the Old Covenant and the New Covenant, and the Old Testament and the New Testament. Then we read of a “better testament” (Heb. 7:22), implying that there was an inferior testament. The terms “covenant” and “testament,” translated from the same word in the original, refer to the same thing.

We read that “the law and the prophets were until John: since that time the kingdom of God is preached” (Luke 16:16). By this we are to understand that the Law given by Moses was in full force until John entered upon his mission. Then the principles, pertaining to the kingdom represented by Jesus, began to be preached. John did not represent the Law of Moses, but he proclaimed the ushering in of the new, or Christian, dispensation. His theme was Jesus, the Gospel, the New and Better Testament, and what he said prepared the people to receive the still more advanced teachings of Jesus.

Jesus, though made under the Law (Gal. 4:4), was the Head of a new and better system of religion than that taught by Moses. He did not come to destroy the Law, but to fulfill, or to perfect, or to consummate it. He not only embodied, in his system, all the good in the Mosaic Law, but even more. He instructed on a much higher plane, and demanded a line of conduct that would excel the righteousness of the scribes and Pharisees (Matt. 5:20). The real purpose of his system was finally to do away with the Law of Moses and to give the people the Gospel instead. In this connection we cite what Paul, in Col. 2:14, says about “blotting out the handwriting of ordinances that was against us.” This means all the Mosaic institutions.

NEWS ITEMS

PLEASANT HOME, CALIFORNIA

We can report that our Fall Lovefeast far exceeded our expectations. Elder Paul Stump and Brother Kenneth Wilkerson ministered to us. Elder Milton Cook officiated at Saturday's Communion Service. We were happy for the presence of all who visited us at that time.

Our Spring meeting is in conjunction with the Fourth District Conference Easter weekend and we anticipate another special time of fellowship. Please come if you can.

Sister Diana Dugo was baptized since our last report. Dale and Dorothy Skiles and David and Mary Lou Reece were received into fellowship on former baptism. We are glad for those who have moved from other parts of the brotherhood, as well.

May we know "the power of His resurrection" as we "press toward the mark."

Sister Edith Moss, Cor.

DALLAS CENTER, IOWA

The Dallas Center, Iowa congregation is looking forward to our Spring Lovefeast services to be held April 1 and 2, Lord willing. We invite you to come and share in these services with us beginning at 10:45 on Saturday morning with communion services that evening.

Sister Becky Funk, Cor.

NEWBERG, OREGON

The Newberg Congregation wishes to extend a hearty welcome to all who can attend our Revival. Elder Fred Pifer of Adel, Iowa will be the evangelist. The meeting will begin Tuesday, March 28 and close Tuesday, April 4, 1989. There will be a Lovefeast held during this meeting.

Please pray if you cannot attend.

Sister Esther Roedel, Cor.

QUINTER, KANSAS

The Lord willing, the District Meeting of the Third District will be held April 8, 9, 10 at Quinter, Kansas. We would invite you to come for Friday night preaching service at 7:30.

Lets pray for each other, and these meetings, that His will might be done in our lives.

Sister Rhonda Snyder, Cor.

LITITZ, PENNSYLVANIA

Bro. Henry Walker from the Pleasant Home Congregation California has consented to have our revivals April 16 through 23. Come and enjoy these meetings with us. Help us in prayer and fasting for lost souls. Jesus is coming soon.

Heaven was just made more real to us at Lititz. One of our dear elderly sisters, Elsie Eberly, was laid to rest February 18. As our loved ones leave us one by one it makes us more homesick for Heaven.

Hell is real just as heaven is. Can we see all the souls on that broad road to a life in never ending torment? Are we working as hard as Satan is?

Sister Dorcas Myers, Cor.

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BIBLE MONITOR

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MARCH 15, 1989

NO. 6

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

HE'S EVERYTHING TO ME

I once was in the desert, all weary sad and lone,
Until my Saviour told me that I was still his own,
He bade me leave my folly and from the danger flee,
And since I found the Saviour, he's ev'rything to me.

I left the barren desert and sought his loving face,
Depending on his mercy and on his saving grace;
He smiled upon me gently; from sin he set me free,
And since I found the Saviour, he's ev'rything to me.

He gives me joyous singing and makes the sun to shine,
And oft he smiles upon me, and then I know he's mine,
He carries all my burdens and keeps me on life's sea,
For since I found the Saviour, he's ev'rything to me.

And in the silent watch of the lonely midnight hour,
He comes my soul to rescue and shows his mighty pow'r,
And when the light of glory comes shining o'er death's sea,
O! then I'll sing in triumph: "He's ev'rything to me."

- Frank H. Mashaw

THE RESURRECTION

As we remember what makes Easter meaningful to us, we should also consider how it should affect our daily lives. Doctrines and events presented in the Bible should have significance in our style of living.

The Resurrection first must be vital in our lives, as it relates to our souls' salvation. Without the resurrection of Jesus we would have no hope. Our sins would condemn us. We could not do enough good deeds or pious acts to ingratiate ourselves with God. We could not change the sentence that He has pronounced against sin. We are forever doomed to be short of His glory if we try to approach Him on our own terms.

By His Grace, He has provided a plan, whereby we can approach Him through His Son who died as a perfect ransom for our sins. His sacrifice was acceptable to the Father in our stead as evidenced by His triumph over Death, Hell and the Grave. His resurrection makes possible our own resurrection.

Just as Jesus tasted death for our sins, we must also taste death for our sins. If we do not accept His sacrifice we can only look forward to a fate worse than physical death, which will be eternal separation from God. To better understand that we must die to our sins, God has given us baptism. Baptism requires a forward, bowing motion and immersion to be like Jesus' death and burial.

Water can be both beneficial and harmful. It can sustain life or it can end life through drowning. Baptism is both death and life. When plunged beneath the water it would not take long to drown. The benefit of the water is the cleansing and resurrection from death unto life.

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The old man of sin is drowned, the new, changed man comes forth to live the Christian life. As a child of God he is now a part of God's family by adoption. Without immersion baptism, a dip in the name of each person of the Trinity to signify the part of each of the Godhead in provision of the plan of salvation, there would be no rebirth from sin-induced death. Spiritual death is far worse than physical death. There are many medications and procedures used to attempt to keep alive the dying. The only cure for Spiritual death is Jesus, His spilt blood and resurrection which can only be applied to our lives through the plan God has given to us in the Bible.

He has given this plan not only to rescue us. He wants us to be productive after our renewal. We have not been reborn to serve only our creature comforts and desires. As the children of God we should desire to live and serve as He would direct. To live only for personal or worldly pleasure is to in effect deny that He was able to make a change in us. As recipients of His saving Grace and renewing Spirit we must live as He would have us to. We must bring honor and glory to His Name and please Him.

A resurrected life is one dedicated to God. As a Christian we must live as the One who gave us that name. If our lives do not reflect Christ we have frustrated the plan of salvation. It has become worthless to us and we have not allowed its power to operate in our lives. We live as if we were Spiritually dead. We must not think we can enjoy both the old life and the new. We need to make the serious choice and realize it requires a lifetime commitment. There may be ups and downs in the Christian life. There may be times of greater closeness than others, but we must never desire to withdraw ourselves from our relationship with Our Heavenly Father. We may become prodigal at times but we must have the desire to return to that Father who is even more willing to receive and restore us than the Prodigal Son's Father.

We cannot be an honor to our Heavenly Father if we continue to live as if we still served Satan and this world. We will not cause others to desire what we have, if what we have is only a short-lived reformation that makes no real change in our inner man. Our Christian life must be real.

The Christian life requires a price be paid. God has paid His portion of that price in the giving of His Son. We must be willing to count the cost and be willing to give up what is important to us so we might do what is important to Him. This may result in ridicule from others and humiliation within. We must be willing to give up much in this life so we might look forward to a better life beyond this world. Then the price will seem fair, although now it may seem hard and tough.

As Easter comes again this year will it be a day of bunnies and

bonnets or will it be a real resurrection day? Will it mean eggs and Springtime or will it mean a new life within?

HE IS RISEN

In Mark 16:6, the Angel spoke to the women who gathered at the tomb, "... Be not affrighted: Ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him."

Nearly two thousand years ago a very unusual event took place in Jerusalem. Jerusalem is one of the most fascinating cities of the world. It has been a focal point in history for every forty centuries. It is a Holy City to people of many religious persuasions.

Among its claims, it has one no other city can match. HERE, THE SON OF MAN AND SON OF GOD DIED AND BECAME ALIVE AGAIN.

Here, Jesus of Nazareth, the son of a Galilean girl, the son of a carpenter and the Son of God broke through the veil of sin and death, freed Himself from the grave, arose alive and is now at the right hand of God, interceding for His true believers, pointing the way to Eternal Life.

Here, in this ancient fortified city, God chose to reveal Himself to the human race. Here, holy men spake as the Spirit moved them. Here, God bequeathed to the world the concept of righteousness.

Here, the sacrificial animals were slaughtered. The Psalms were written, the feast days established and the prophets stoned.

Here, Solomon built the Temple to the living God. Here Herod lived out his cruel reign. This city of Peace, great as it was, walled on four sides, fell to the onslaught of Nebuchadnezzar, Titus and others.

Here in this city, the capital city of the Bible, the city wrapped to Eternity, Christ was crucified, was buried and arose again. IN THE RESURRECTION LIES OUR HOPE.

A touching scene is re-enacted in Russia each Easter Season, by the Priests of the Greek Orthodox Church. On Resurrection morning they march three times around their church building searching for the body of Christ. Then, as they enter the Church, they cry out, CHRIST IS RISEN. Then, the audience cry out in unison, HE IS RISEN, INDEED.

That is the Easter message, "CHRIST IS RISEN", first announced by Angels. A message of triumph over death and victory over the grave.

Because of the coming Resurrection, we look forward with hope, when all born again believers will come forth clothed with bodies made of the same indestructible substance that our Lord possessed when He came forth. The scriptures state in I John 3:2,

"Beloved now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, WE SHALL BE LIKE HIM: for we shall see him as he is."

Christ's Resurrection defies doubt. All four gospel writers concur on the Resurrection, each adding their personal impressions without discord or contradiction. The Bible contains numerous reappearances that definitely authenticate His coming forth.

When Talleyrand, the agnostic, wanted to start a new religion, he asked council of the King of France. He received this answer, "Go and be crucified, buried and on the third day rise again and men will believe in your religion."

Reana, a French infidel, wrote, "THE LIFE OF CHRIST." He was very thorough, including His death on the cross. Then he wrote the word FINIS. He left Him in the Tomb.

After Jesus' crucifixion (which is a subject by itself) Jesus' body was taken from the cross by Joseph of Arimathaea. He wrapped the body in a clean linen cloth and laid it in his own new tomb, which he had hewn out in the rock: and he rolled a great stone to the door of the sepulchre and departed.

Early in the morning, before daylight Mary Magdalene and other women came to anoint the body of Jesus. On the way, they wondered how they could remove the heavy stone that blocked the entrance to the tomb.

When they arrived at the tomb they found the stone rolled away from the door, with an angel sitting on the stone. The guards that Pilate had ordered to guard the tomb, to prevent Jesus from coming forth from the dead, as He said He would, became as dead men. This caused the women to be fearful, but the angel spake unto them, "Fear not ye: for I know that ye seek Jesus, which was crucified. He is not here: for he is risen, as he said. Come, see the place where the Lord lay." Without going further into the Scriptures, we have recorded testimony from Heaven by an angel that Jesus Christ arose from the dead.

He was seen alive on numerous occasions, after His resurrection. On one occasion He was seen by about five hundred. What more proof does anyone need?

This risen Jesus said, "Because I live, ye shall live also." Therein lies our hope of Eternal life. The Scriptures state that, "if in this life only we have hope, in Christ, we are of all men most miserable."

Let us forget the commercialism of Easter and consecrate our thoughts on the Resurrection.

Elder Paul R. Myers
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SIXTY YEARS AGO

March 15, 1929

BORN AGAIN

J. H. Crofford

Every person not familiar with the Bible teaching would receive the Master's words, "Ye must be born again" with as much astonishment as did Nicodemus. Knowing as people do the laws governing the natural birth, without a knowledge of any other, such language would be received as an absurdity something ridiculously impossible.

With the birth of every child comes the thought of a bringing forth, a physical bringing forth by a mother of that which was conceived, whose nature will be similar to hers, but her spirituality cannot be inherited.

From this viewpoint it was impossible for the old man conversant with the teachings of the scriptures and familiar with the laws of nature, to conceive the thought in the mind of Jesus from His words, to enter the kingdom of God, ye must be born again.

Nicodemus' convictions were: his inherited nature did not fit him for eternal life, and he realized the impossibility of a second physical birth through which to attain to a righteous life, fitting him for eternal salvation. In all probability he was familiar with the language of Job 25:4, how can he be clean that is born of a woman. The physical birth does not fit us for the kingdom. That which is born of the flesh is flesh. John 4:6.

Jesus says, Matt. 11:11, "Among them that are born of women, there hath not risen a greater than John the Baptist, notwithstanding he that is least in the kingdom of heaven is greater than he."

Many men have risen to prominence in the world and through their knowledge and wisdom the peoples of the nations are benefited, and they are called great in this world, but they must be born again to be great in the kingdom of heaven. The natural birth does not qualify for an admission into His kingdom and salvation is only promised upon a new birth, that which was a mystery to Nicodemus, and which proves to be a mystery to many of this age.

Our lexicographers tell us that a birth is "the act of coming into life." Life exists before birth, therefore, a better definition is, "the act of bringing forth life into a sphere of sight, hearing and conscious activity," which involves three stages. The first stage is, the bringing forth of the head, the seat of understanding, sight and hearing. The second stage brings forth the trunk, which contains the organs of life, and the third stage, the limbs, or organs of

motion. The complete physical born being then starts out to grow in size, strength and knowledge, and is a creature of the world kingdom. This birth and kingdom existence does not qualify for His kingdom, for we were shapen in iniquity and conceived in sin. Psalms 51:5, and His kingdom is not of this world. John 18:36. For from it we are called to His kingdom.

The sinfulness of this world kingdom into which we have been born, and become partakers of, cannot enter Christ's kingdom, and a mere resolution carried into effect to live reformed lives merely converts into moralists or a different living, and not into new creatures, born again. Without any other ray of hope of eternal salvation, Divine arrangement laid the plan for our purification through the sacrificial death of Jesus, who said, "Except a man be born of water and of the spirit, he cannot enter the kingdom of God."

To be born again involves an intervening death, brought about after the age of accountability through a knowledge of right and wrong, and the piercing of the heart by the arrow of conviction of sin, through the drawing of God. Jesus, who knew no sin, died for the sins of the world, and if we are planted together with him in the likeness of his death, Rom. 6:5 (knowing no more of sin), we shall be also in the likeness of His resurrection... that henceforth we should not serve sin. For he that is dead is freed from sin. Rom. 6:6-7. Being dead to sin, we can live no longer therein. Rom. 6:2. After death, the burial, baptized (immersed), which only can bury, into his death. Rom. 6:3, which is for the cleansing from sin. Therefore we are buried by baptism into death. Rom. 6:4.

Having died the death to sin, and having been buried, or conceived through the operation of the spirit, whose source and destination are as mysterious as the coming and going of the wind, we are brought forth from the water by the power of the spirit, "born of water and of the spirit," John 3:5, the water which conceived emblemizing the mother and the spirit the life giving source, whose nature we inherit, as in the physical birth, in three stages. The first to be brought forth is the head containing the organs of intelligence, sight, hearing, feeling and so forth, the first essentials to the Christian life. Next follows the trunk, containing the organs of life, which cause the intellectual organs to function. Lastly the organs of action are brought forth and we have the fully equipped thoroughly cleansed, newly born organism to start laboring for the Master.

The proof we have that we are born again is, "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." I John 3:9. "Every one that loveth is born of God." I John 4:7. "Whosoever believeth that

Jesus is the Christ is born of God." John 5:1. "Whatsoever is born of God overcometh the world." John 5:4. We must be in possession of that unfeigned love, "for this is the love of God that we keep his commandments." When we are filled with the spirit there is no room for sin; we cannot look upon sin with the least degree of allowance and the things which were temptations to us, are now disgusting in our sight. All desire for things worldly will have fled. As the poet expresses it, "Gone from my heart the world and all its charm." Love for sinful things can have no room in our hearts.

ESPECIALLY FOR YOUNG PEOPLE

"Are you a Spiritual Person?"

I am somewhat amazed at how little we really know about true spirituality. We usually describe it by its characteristics and not by concept. The Bible defines it in I Cor. 2:15 when it teaches us, "But he that is spiritual judgeth all things."

First of all, spirituality involves regeneration... being born again. No one can be spiritual in the Biblical sense without first gaining the new life in Christ Jesus. To be spiritual without regeneration is just reformation.

Secondly, the ministry of the Holy Spirit in our life makes us spiritual. He is the One involved in guiding, teaching, assuring, praying, warning and allowing us to express our gifts. To be filled with the Spirit is to be controlled by the Spirit. This control allows us to function on a higher level and is unnatural to our humanness.

A third factor might be time. Time is always involved in gaining real spirituality. It takes time to gain knowledge, to learn to discern things correctly. These do not just happen all at once when we are baptized. They take maturing.

Maturity is the key concept in spirituality. It is the growth which the Holy Spirit produces over a period of time in our life. Of course the same amount of time is not required for each person but some time is necessary for everyone. I am not saying that time itself produces maturity... but the progress we make within that time frame is important.

Spirituality is a "grownup" relationship with the Holy Spirit. We become mature as we become a I Cor. 2:15 person... one who is experiencing the ability to discern all things and at the same time not being understood by the less mature or spiritual infants and most of all by the world.

Spiritual, then, denotes development in Christian knowledge and experience. It is growing and expanding through exposure to life and allowing decisions to be made through the Spirit working in

you. It is yielding to God's direction, consciously and unconsciously.

Spirituality denotes fellowship with the Lord and with other Christians. It is something that is evident to the other believers. Actions become Christlike. Conduct works for removal of the flesh and embraces the Fruit of the Spirit. Compassion is exhibited at all times. Jesus was such a perfect example of this. The spiritual person is into the strong meat of the Word of God. The milk of the Word is for the babes in Christ. His attitudes are exhibited by thanksgiving and endeavoring to "Keep the unity of the Spirit in the bond of peace." (Eph. 4:3) This means an attitude that lacks grumbling, criticism, discontentment, and so forth. It shows a person who enjoys right relationships with others and not only within the Body of Christ... but also outside in the world community. It was a lack of these attitudes that called forth Paul's scathing denunciation of the Corinthians. They had become segregated into small "cliques" and were creating a general environment of disharmony.

In conduct, spirituality is demonstrated by application of Biblical knowledge in handling each affair of life. One can tread his way carefully through the complexities of living so as not to disgrace God or others.

Spirituality is shown in right relationships in the home. There is patience and kindness shown to the other family members and an air of submission. A spiritual husband is a leader and the head of the wife. He loves his wife and family and nurtures them. The spiritual wife is subject to the leadership of the husband and provides a sweet environment for growth of the children. A spiritual young person is one who respects parents and obeys them.

Finally, a keen spirituality is shown in a believer's church fellowship. He is always working for the good of the Body and exercising his spiritual gifts. The immature Christian promotes division but the mature one promotes unity and the welfare of the church.

This all sounds pretty idealistic but it certainly is within the reach of each one of us. We have to desire it... to care more about pleasing the Lord than anyone else in life. We have to set right priorities and keep our value system straight. As we mature and become more spiritual, our church will grow and we will be able to do mighty things for the Lord. Will you accept the challenge for growth? Will you catch the vision of what you CAN BE for the Lord in this life? I pray that each one of us will desire to become more spiritual and "on fire" for Jesus.

Brother Len Wertz

CONFUSION AT THE LOVEFEAST

Please read I Corinthians 11.

We have heard many interesting and inspiring sermons on I Corinthians 11, often referred to as the Lovefeast chapter. However, the vast majority of these sermons divided the chapter into two segments almost separate from one another. In addition to this we do not recall any sermon or writing that dealt with the subject of confusion in direct relation to the Lovefeast.

We should always keep in mind that chapter divisions, although very helpful, are the product of man's work and wisdom and not inspired in the same way as the words therein. The Apostle Paul was so disgusted with what he found at the Lovefeast at Corinth that in I Cor. 11:20 he stated that it could not even be considered the Lord's Supper. He then, in verse twenty-one, describes the confusion that was taking place. "For in eating everyone taketh before other his own supper: and one is hungry, and another is drunken." We do not believe this blasphemous condition at the Lovefeast took place all at once but was the product of the confusion to be found in the church at Corinth which Paul addresses from the very first chapter.

We can only very briefly address the confusions found in the church at Corinth but encourage you to research our hypothesis for yourself. In the first chapter of this book Paul addresses the confusion of divisions within little splinter groups which make up the congregation. In chapter two Paul deals with the confusion concerning "man's wisdom" in contrast to the wisdom given by the Holy Spirit. In chapter three Paul deals with the confusion concerning man's works. In chapter four Paul deals with confusion concerning our righteousness. In verse seven of this chapter he states, "For who maketh thee to differ from another? and what hast thou that thou didst not receive? now if thou didst receive it, why dost thou glory, as if thou hadst not received it?" In chapter five Paul deals with the confusion concerning open sin in the church. Chapter six goes into more detail concerning this confusion. Chapter seven deals with confusion concerning the marital relationship and the confusion of the matter of legalism within the church. Chapter eight deals with confusion concerning our Christian freedom. Chapter nine deals with more on the same subject. In chapter ten we have the direct confusion of the Lovefeast introduced.

We wish we could go into much more detail concerning each of these confusions that Paul dealt with. However, each one is a complete subject within itself. Some of these we have dealt with in prior writings and some we may deal with in writings to come if the Lord should tarry.

When we come together to share the Lord's table it is very important that we examine our hearts and see if we are guilty of any of the errors of confusion that Paul has dealt with. Each of us must individually know if we are fit to partake of the Lovefeast. If we had to be perfect, as compared to Jesus Christ, none of us would be worthy. Yet Paul very clearly warns us in verse twenty-one of chapter ten, "Ye cannot drink the cup of the Lord, and the cup of devils: ye cannot be partakers of the Lord's table, and of the table of devils."

Before we deal with chapter eleven, let us share a conviction we have. It is true, as we have stated, that each of us individually must examine our own hearts and be responsible for our actions. However, we believe that much of the confusion that Paul addressed was due to a lack of strong leadership.

We believe that Paul addresses this problem at the very beginning of chapter eleven. "Be ye followers of me, even as I also am of Christ." Paul's concerns were not merely his own, but the truths that Christ had given him to share with others. The first confusion that Paul addresses in chapter eleven is that a woman in leadership. (There is historical and scriptural proof that Timothy was connected with the church at Corinth during its days of growth. Therefore, it is very possible that Paul was addressing the problem at Corinth when he warned Timothy in I Timothy 2:12, "But I suffer not a woman to teach, nor to usurp authority over the man, but to be in silence.")

The second confusion Paul addresses in chapter eleven is concerning the wearing of the prayer veil and the cutting of women's hair and long hair on men. These confusions, along with the others we have briefly mentioned, lead to the ultimate confusion we addressed at the beginning of this writing.

The confusions that Paul deals with are not merely a historical account of what took place in his day. They are a living reality in the modern day church. Charges made by radio and television preachers as well as local "Bible believing preachers" concerning the Brethren understanding on these issues cannot be ignored. The modern day Brethren movement, as a whole, is one of confusion because of pressures by these individuals and modern day thought within.

May each of us seek to be true to Holy Scripture and pray that the Holy Spirit would lead us in the midst of much confusion. If you have never been born again by the shed blood of Jesus Christ and been immersed in water do not be confused. Read the Holy Scriptures and believe them all. "For God is not the author of confusion,..." I Cor. 14:33a

Brother James M. Hite
816 E. Birch St.
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THE NEW TESTAMENT DOCTRINES

The First Day of the Week

J. H. Moore

The doing away with the Law of Moses ultimately led up to doing away with the Jewish Sabbath, and the introducing of the resurrection day, or the first day of the week, instead. In fact, the recognizing of the resurrection day as a day of special significance began quite early in the history of the apostolic church. Referring to Mark 16:9, and other accounts in the Gospels, it will be observed that Jesus arose from the dead on the First Day of the week. It was on the evening of this day that the disciples were found assembled (Luke 24:33; John 20:19). Just one week later, or after eight days, counting the day of the first meeting, we find them together again (John 20:26).

These two meetings on separate Sunday evenings, Jesus being present both times, prompted other similar meetings, resulting in the First Day, or Sunday services becoming a fixed part of the system of worship during the times of the apostles. Hence we read of the saints at Troas meeting on the First Day of the week to break bread, and of Paul admonishing the members at Corinth to lay by their contributions on the same day.

Christ's resurrection from the dead brought in a new order of things. As we read in Heb. 7:12, "The priesthood being changed, there is made of necessity a change also of the law." This simply means, as already stated, the doing away of the Mosaic Law, with all its rites, ordinances and ceremonies. The passing of the Law meant the passing of the Jewish Sabbath. The Law was put out of the way, disannulled, and in a figure nailed to the cross, and went out of existence, making way for the Gospel, with higher claims, better and more advanced institutions, and its finer adaptation to a much broader application. All the good there was in the Old Law has been brought over into the new dispensation, and incorporated in the Gospel. And while the Sabbath has been displaced by the First Day of the week as a day of special service, the spirit of the Sabbath has by no means been lost, but is incorporated in our Sunday, as a New Testament institution.

Instead of keeping the Sabbath in memory of the completion of the creation and the departure of Israel from Egypt, as the Jews did, we keep the Lord's Day in memory of the resurrection of Jesus from the dead. The change, under the guidance of the Spirit, was made, seemingly, without any controversy, and the day soon became one of the fixed and eminently appropriate institutions of the New Testament church.

OBITUARIES

FLOYD KLINE

Brother Floyd Ganer Kline was born May 14, 1904 near Mayfield, Oklahoma. It was Indian Territory until 1907 when Oklahoma became a State. He was the oldest son of Harry and Elzina Kline who preceded him death.

In the winter of 1926 Floyd moved to Salida, California where he was employed in farming.

Floyd was baptized into the Old German Baptist Church in February, 1927.

On October 5, 1932, he was united in marriage to Edyth Upton. This union was blessed with three children, one son, Donald Floyd and two daughters, Myrna Marie and Bonnie Lorraine.

In September 1948, Floyd moved his family from Riverbank, California to Waterford, California where he had purchased a farm.

In May 1963 Floyd and Edyth united with the Dunkard Brethren Church. He was called to the Deacon's office March 1, 1969 and faithfully served as long as his health permitted.

Daddy was a farmer all his life and worked till the day before he suffered a massive stroke, December 11, 1987. Floyd passed from Time to Eternity January 22, 1989 at the age of 86 years, 8 months and 8 days.

He is survived by his companion, Edyth, one son, Donald Kline, one daughter, Myrna Dutter both of Goshen, Indiana and one daughter, Bonnie Kline of Waterford, California; three sisters, Blanche Begert and Editha Hildebrand of Oklahoma and Mary Garber and one brother, Jack Kline of Ohio; five grandchildren and eighteen great-grandchildren as well as a host of relatives and friends.

The family wishes to thank all who have been so kind and helpful during his long illness. MAY GOD BLESS YOU ALL.

ELSIE EBERLY

Sister Elsie M. Eberly, daughter of the late Samuel and Leah (Dubble) Balsbaugh was born November 23, 1905 in Lebanon County, Pennsylvania. After an illness she went to be with the Lord, February 15, 1989 at her home in Schaefferstown, Pennsylvania, at the age of 83 years, 2 months and 23 days.

She was married to Bro. Marvin F. Eberly, July 14, 1928. She leaves to mourn her departure, her husband and five sons, Elder Allen of Ephrata, Pennsylvania; Bro. Amos of Lititz, Pennsylvania; Bro. Mark of Richland, Pennsylvania; Bro. Luke of Mount Hope,

Pennsylvania and Bro. Paul of Smithsburg, Maryland; twenty-one grandchildren and eighteen great-grandchildren. Also surviving are two brothers, Marvin Balsbaugh and Leroy Balsbaugh; four sisters, Beulah Balsbaugh, Esther Sadler, Ruth Oxenreider and Caroline Firestone all of Pennsylvania.

Sister Elsie was a faithful and much loved member of the Lititz Dunkard Brethren Church. She manifested the spirit of Christ with her friendly, meek, loving, caring, and most of all, patient personality.

Services were held at the Heidelberg Church of the Brethren, Heidelberg, Pennsylvania. Bro. Jack Snyder, Elder Paul Hartz and Bro. Rudy Shaffer officiated. Burial was in the adjoining cemetery.

HOME

HOME, the pilgrim's toil is o'er; how sweet the rest...
A voice from heaven declares that such are blessed...
HOME, amid radiant hosts of saints in light...
HOME, with the SAVIOR, faith now lost in sight...
HOME, in the Father's house of joy untold...
HOME, where His glories to our eyes unfold...
HOME, blessed Home to praise Him evermore...
HOME, yes at home, forever to adore...
HOME, where His love would have us near His side...
HOME, with HIMSELF forever to abide.

MARRIAGE

RAUSCH - BITTINGER

Bro. Lester Bittinger and Sister Lizetta Anna Rausch were united in marriage November 5, 1988 at Broadwater Chapel by Elder Virgil Leatherman. The couple's address is R. #2, Box 69, Grantsville, Maryland 21536.

NEWS ITEMS

PLEVNA, INDIANA

The Plevna Congregation announces its Spring Lovefeast and nightly services for April 19 through 23. The services begin at 7:30 nightly with Lovefeast Services at 2:00 and 7:00 p.m. April 22.

Bro. Jim Meyers of Dallas Center, Iowa will be our speaker.
Come and worship with us!

Sister Verda Lorenz, Cor.

GRANDVIEW, MISSOURI

The Lord willing, we the Grandview, Missouri congregation are looking forward to our Spring Lovefeast which will be held Saturday, April 22. Services will start at 11:00 a.m. After dinner we will have our examination service with our Lord's Supper, feet-washing and communion in the evening. Everyone is welcome. It is a privilege to partake in such a service as this. We will have services at 10:00 on Sunday morning and the final meeting will be at 2:00 in the afternoon. Anyone who is able to come is welcome. "I serve a risen Savior..."

Sister Mary Lou Kasza, Cor.

BETHEL, PENNSYLVANIA

The Bethel Congregation is looking forward to a Revival Meeting, Lord willing, starting Monday evening, April 24 and continuing to April 30 with closing services Sunday evening. Bro. Henry Walker has consented to be our evangelist. Pray that we as Believers, genuinely converted, with hearts and minds open to God's truths will be encouraged and rededicated to our Lord's service. Pray that sinners will say "Yes" to Jesus.

Services start each evening at 7:30 p.m. We invite you to come and worship the Lord with us.

Sister Grace Reed, Cor.

THANK YOU

I want to thank each one who sent cards and gifts for my birthday. Thank you for making my day special. God bless you all with a special blessing.

Sister Margaret Dayhoff

THANK YOU

We want to take this opportunity to thank all who have remembered us in prayer and sent cards in the recent loss of a Dear Wife and Sweet Mother. May God bless each one for your kindness.

In Christian Love,
The Marvin Eberly Family

ADULT SUNDAY SCHOOL LESSONS FOR APRIL 1989

April 2 - The Fifth and Sixth Seal - Revelation 6:9-17.

1. Who are the souls under the altar? verse 9.
2. Oh, that men would fear the Lord now and avoid this judgment!

April 9 - Sealing the Servants of God - Revelation 7:1-8.

1. Who are the "servants of God" in verse 3?
2. What is meant by this "sealing"?

April 16 - The Great Multitude - Revelation 7:9-17.

1. Who makes up this great multitude?
2. Will the opportunity to praise Christ in heaven be ours if we fail to on earth?

April 23 - The Seventh Seal - Revelation 8:1-6.

1. Why is there a moment of silence in Heaven?
2. What came forth from the seventh seal?

April 30 - The Four Angels and Their Trumpets - Revelation 8:7-13.

1. List and picture the judgments of God!
2. Doesn't the wonder of God's love seem even greater as we see the great terror of His judgment?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR APRIL 1989

April 2 - Offences - Matt. 18:1-17, Luke 17:1-5, Romans 16:17-19.

1. What are some causes of offences?
2. When we go (v. 15), is it to "gain" our brother or to collect a debt?

April 9 - Sin - Gen. 4:6-17, Isa. 53:5-6, Matt. 12:31-33, Luke 11:39-42, Luke 12:45-47, Romans 6:1-23.

1. What is sin? I John 3:4 and 5:17.
2. WHO is the answer to our sin problem? I John 1:7.

April 16 - The Wicked Husbandman - Matt. 21:33-41, Mark 12:1-9, Luke 20:9-16.

1. What is our attitude toward spiritual leaders?
2. Have we surrendered to the Lordship of Christ?

April 23 - The Resurrection Story - Matt. 16:21 & 28:1-7, Mark 9:9 & 16:6-10, Luke 24:11-18, John 2:19 & 20:18-19.

1. Of what importance is the resurrection to us? I Cor. 15:17.
2. How is our baptism compared to Christ's resurrection? Rom. 6:3-6.

April 30 - A Redeemer - Isa. 59:1-21, Acts 4:10-12.

1. What is a redeemer?
2. What was the price of our redemption? I Pet. 1:18-19.

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"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

AWAKE, MY SLUGGISH SOUL!

My drowsy pow'rs, why sleep ye so?
Awake, my sluggish soul!
Nothing has half thy work to do,
Yet nothing's half so dull.

The little ants, for one poor grain,
Labor, and tug, and strive;
Yet we who have a crown to gain, —
How negligent we live!

We, for whom God's own Son came down
And labored for our good;
How careless to secure that crown
He purchased with his blood!

Lord, shall we lie so sluggish still,
And never act our parts?
Come, holy Dove, our spirits fill,
And warm our frozen hearts.

Then shall our active spirits move,
Upward our souls shall rise:
With hands of faith and wings of love
We'll fly and take the prize.

- Isaac Watts

CUTTING CORNERS

We often hear complaints because of the lack of craftsmanship in many of the products on the market today. Whether large or small, mechanical or stationary, mass produced or individually made, it does not seem to matter much. In order to produce the great quantity needed and to meet ever insistent time schedules, there is a willingness to cut corners. Mistakes are allowed if they can be covered up. Whether building houses, automobiles, computers or toys, shortcuts are taken that may affect the reliability of the final product.

Many products produced today are made with the intention of performing a period of time, then being thrown away and replaced with a new model. People do not expect to keep something for a lifetime. Even houses are to be lived in awhile then a move is made to a newer one which is more expensive. This constant "trading up" makes possible products which are not crafted with care but only cosmetically appealing.

As Christians we need to beware lest we too become engrossed in this "conspicuous consumption" pattern of living. We need to be content with products that are well crafted and worth the price. We should not be wasteful with the resources that God has entrusted to our care.

There is an even greater danger than the lack of craftsmanship in the products that we buy. This is the danger of corner cutting in our service for God. With corner cutting so rampant in business around us we need to guard against corner cutting in our Christian lives.

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Malachi 1 records the corner cutting of the priests who served under Moses' law. They were not careful how they performed the various sacrifices. They were using blemished animals, which were blind, lame and maimed, which according to Leviticus 22 were not to be used. They were supposed to use only the unspotted and unblemished.

Not only were they using animals not qualified for proper sacrifices, they had also become greedy in their services. They would not serve without gain. They would not do even simple tasks unless there was some payment forth coming. Their service was no longer voluntary. It had a price. Their service was not willing, heartfelt service but a business proposition.

For too many today money has become the reason behind their supposed service for God. They have become hirelings neither interested in the well-being of the God they represent nor the people they serve. Financial payments get certain tasks done. This is corner cutting in serving God. God desires heart-felt service that comes from a desire to serve the One who has redeemed each Christian.

The priests of old used dead sacrifices. These animals had to be slain to be offered. Even when the best animals were used they still were but dead animals. In the Christian era, our sacrifices are no longer dead animals but living sacrifices. After we have been born again through His plan of salvation which includes the death of the old man and the resurrection of the new man we are to be living sacrifices for His service. Living sacrifices must be just as unblemished as the dead sacrifices of the Old Law. We dare not cut corners in our sacrificial living. We must not think that we can excuse ourselves because all does not suit us or we do not receive the recognition that we wish.

Our living sacrifice, no matter how great, will pale when compared to the sacrifice God has made that we might be a part of His Family. God did not cut corners when His Son was sacrificed on Calvary. God did not go part way in His plan, He went all the way. He did not decide that Barabbas would have been an acceptable sacrifice on the cross. Barabbas was a sinful man who could not atone for himself, let alone others. Only the Son of God qualified as the unblemished perfect sacrificial Lamb who could fulfill the place demanded by God.

God did not shortcut the plan of salvation. He does not expect us to shortcut Him in our service. He does not expect us to do only that which is convenient but that which is difficult and even unnoticed. Our service may even cost us rather than pay us.

We may not profit from our service in earthly terms but the life beyond will certainly more than make worthwhile the few incon-

veniences and hardships we bear here. We can consider our lives here to be an investment that will pay magnificent returns in the eternal future. But even without regarding the future benefits of our service we should feel rewarded by being able to do as Jesus did when He was here. He came not to please Himself but to please His Father and to serve humans. Jesus did not use shortcuts in His ministry. He gave His all.

Are we corner cutters or are we willing to do what should be done? Are we craftsmen in serving God and our fellowmen?

ESPECIALLY FOR YOUNG PEOPLE

You are an animal?

Holiness is very important to us as God's people. It deals with right and wrong. In a sense, that gives holiness inflexibility. Christian ethics goes beyond right and wrong. It involves love (or sensitivity to how we affect other people) and wisdom (our sound judgment). It is represented in our actions toward others.

Holiness is concerned with Christian manners, refinement, good taste and dignity. The world's philosophy is not similar to ours in any of these areas. Their actions are unrestricted by "rights" and ours are restricted by "right." It is no accident that people who are truly Christian and take the Bible and Jesus Christ seriously have a different life-style than those who are in the world. As Christians we believe we are created in God's image (Gen. 1:26). We are members of His family. (John 1:12) This gives great value to our lives. By taking into account who we are and who God is, we have an interest in how we look. We want to show that as God's creation and members of His family that we care about how we look and conduct ourselves. We are not animals! We are made in His image.

There are contrary philosophies that have won many people to their viewpoints. In America, for the most part, these philosophies have taken the form of naturalism or humanism. Naturalism views all that exists as the product of natural causes and effects... evolution. It either denies the existence of God or does not have a God who is active in the affairs of man. Man, to them, is just the highest form of the animal kingdom.

Many Christian's values are influenced strongly by the thinking of the naturalists. If you view yourself as an animal, you will not have high value for yourself... or for others.

Humanism is related to naturalism but it is mainly concerned with how man finds answers to life's basic questions. In humanism, man does not receive knowledge from God. Rather, he begins with himself and seeks to discover the answers within himself. The farther humanism goes, the more it becomes separated from the

influence of Christianity and the greater it does away with Biblical teaching. Man becomes a law unto himself with this philosophy.

The conflict over life-style today arises out of far more than just differences in personal tastes. It emerges out of a totally different view of who we are, what life means and (what) or who was our source.

If we are just animals, we can express our personal tastes in all respects of life without inhibition. For instance, we will have total flexibility in the way we dress. Clothing and hair-styles will be our personal message rather than a message from God as to our commitment and understanding of His sovereignty. Clothing has a symbolic value. It is not just harmless and unrelated to the world around us.

Our dress must convey a Christian message. God says in Zephaniah 1:18, "I will punish... all such as are clothed in strange apparel." That strange apparel referred to dressing like members of a foreign nation. The clothing might well have been all right, even modest, but it tended to convey a sympathy for the ways of a heathen nation and was forbidden as a result. **WE MUST ALWAYS BE ALERT TO THE VALUES AND INFLUENCES BEHIND WHAT IS HAPPENING.** We too readily think that someone is meddling in our business if they suggest it makes a difference what we wear or how we wear our hair. In fact, we might go so far as to say that no one has a right to say or insinuate that anything is immodest or immoral. That is humanistic philosophy and it has brought on the predicament we now have with pornography and the "free for all" life style.

We do not subscribe to the world's values, principles or guidelines. We subscribe to those values and guidelines given by God. These bring holiness. If we value Biblical excellence we will dress in harmony with the scriptures and in good taste. If we want to be taken seriously and have a valid influence, we must consider appropriate clothing important to our witness.

Will our sisters have a proper influence if they wear slacks? Now I can feel the tension begin to build for some people. Deuteronomy 22:5 disallows women from wearing clothing similar to a man's attire. Traditionally these "pertaineth to a man." This is not a cultural consideration and nothing to be pursued in light of social pressure. The full impact of Christian values again come into play here and the desire to fulfill our God created role limits or restricts our desire for personal taste or choice.

We experience the greatest freedom in this world as committed Christians. We need not be "hung up" by the world system of values nor by their desire for personal expression. We are content to express ourselves in the light of Jesus Christ and His Word as it

affects and controls our lives. We can recognize our value in relation to our being like Him... and in Him. We are free to be animals... that is a choice we can make. But, we can also make the right choice... conforming ourselves to His likeness in purity, wholesomeness and righteousness. Make the right choice for Him.

Brother Len Wertz

SIXTY YEARS AGO

April 1, 1929

**GATHER UP THE FRAGMENTS THAT REMAIN THAT
NOTHING BE LOST**

John 6:12

Reuben Shroyer

The multitudes gathered around Jesus, He thought of feeding them, but how? Oh, that was the question. Andrew found a lad with five barley loaves and two small fishes. But what are they among so many? That boy seems to have been the only one who thought about a lunch. He surely believed in food preparedness. It turned out to be a good thing for himself as well as the multitude that he thought about something to eat that day. The boy had evidently heard of Jesus. And he was interested in Him. He as well as the grown folks wanted to see and hear the great preacher. Get a boy interested in Christian religion and you don't know what will happen. Think of Martin Luther, and what his life has meant to the world. Then think of John Wesley and the years of usefulness he gave to the cause of Christ. Then think of such men as James Quinter, Peter Nead, I. J. Rosenburger, Lewis Teeter and a host of others that could be named what a wonderful influence their lives had for the cause of Christ. But remember that Christ was interested in the boy. When Andrew told about the boy, Christ did not dismiss the subject. Oftentimes we do not pay as much attention to the boy as we should. What is the good of a boy. Don't forget the answer. The good of the boy is that some day he will be a man. Christ is the boy's friend and Savior. He can save a boy. And when He does it may mean a life of service to God and humanity. Jesus can use a boy. He used this boy's lunch to feed a great multitude. The Sunday school, and the church can use boys, and it is a great pity that more boys do not attend Sunday School and church. This boy was in good company when he was where he could be brought under the greatest influence. See what the boy would have missed had he not gone out to hear Jesus that day. Boys and girls miss much when they do not attend church. A certain preacher says he does not know how much he is indebted to many of the great sermons he heard from preachers when he

was a boy. He believes some of the great thoughts that come to him when preaching were lodged in his subconscious mind while listening to these Godly men. A christian women has told how as a girl her young heart was stirred at a prayer meeting she attended, by the songs, prayers and is now thankful to God for the gracious influences it had upon her Christian life. Now after all had eaten Christ told them to gather up the fragments that remained that nothing be lost. They gathered up twelve baskets full of fragments. But I ask is there really anything wasted in nature. At times it looks as if there is, but is there. Clean white writing paper can be made out of old rags. And what may not be made out of scraps thrown away. But does there not seem waste in human life. When Cecil Rhodes went to South Africa for the benefit of his health, he began to think in continents. He was a man of marvelous personality. When he came to die his last words were, "The great fault of life is its shortness. Just as one is beginning to know the game one has to stop." But was the life of Rhodes wasted, no, no, his influence in Africa throughout the British dominion is still felt. But does the making of money until one becomes a millionaire pay. I once heard of a man that made money so rapidly he became a millionaire but in becoming one he broke down his health. Is it worth a man's while to break down his health and become a physical wreck to gain wealth. No man can take money with him into the other world. What shall it profit a man if he shall gain the whole world and lose his soul.

The only thing that you can take with you in the other world is character, what you really are within yourself. It does pay to develop along right lines. Mind, heart, character, even though we may not live long in this world after doing so. No good thought is ever wasted. Even if a good thought is not expressed it is beneficial on uplifting to the one thinking it. For as a man thinketh in his heart so is he. Good thoughts keep one from committing bad actions. No good thought expressed is never wasted. Good sayings whether we know their authors or not have a wonderful influence upon the thoughts and actions of men. What an elevating power poems, hymns and songs have had in the world.

No good act ever performed is at any time lost or wasted. It often seems so but it is not. Missionaries have been killed by those they tried to lead to Christ. Were their lives wasted it looks so to us, they were not. Their work remains, they made it easier for those following them. No kind word is ever lost. For kind words never die. No good influence is ever wasted. Here is a piece of humanity that is still born. There is no sign of life in that wax like form. But those who looked upon its face with loving eyes will feel its sweet influence as long as they live. Yonder is a child born that lives but a

short while. It lived long enough to let dear ones feel its loving life. They can never get rid of the thought that that life was with them for a little time. That short life was not wasted. It was a blessing to them. Its memory is a benediction. Here is a young girl that is taken away just as she is blooming into womanhood. Now that she is gone everything associated with her young life is a comfort to those who mourn her loss. Our loved ones gone live in our memories. They are not really dead to us. Even the presence of a good man is not wasted. Livingstone's influence still lives not only in Africa but throughout the world. He left the stamp of his great influence for good upon it. Oh reader, learn to gather up daily a few fragments of the promises of God that you may become stronger in Christ. Just a fragment of a passage of scripture with one promise of God learned daily what a great blessing it will be to you through life. Gather up the fragments of time for the Lord. We shall have an easier conscience because we haven't wasted time by misusing it or using it for selfish purposes. Gather up the fragments of money to do good with and God will bless you and you shall be a blessing. Gather up the fragments of your prayers for our ministers for the Christian work done by them and all others throughout the world and so set in motion godly influence that shall continue through eternity.

UNSELFISH LOVE

The unselfish love of Jesus
Guides me where'er I go.
It is keeping me from straying;
Of this I surely know.

My blind eyes have now been opened
To what is true and right.
For with His hand He will guide me
Out from the darkest night.

His door to heaven is open
To an eternal day.
Through His love He's now showing me
The bright and shining way.

He's folding His arms about me
To keep me far from sin.
Praise His name! I'm cleansed and pardoned;
His love fills me within.

- Sister Irene Stout
R. 1 Box 160
Wabash, IN 46992

ALL

ALL, a word of only three letters. Yet so large it can include everything when not confined to a limited thing. In this case I am thinking of the Bible, dictated by God through His Holy Spirit, through the inspired writers over a period of almost three thousand six hundred years for the Old Testament and one hundred years for the New Testament. The writers came from all walks of life, kings, prophets, farmers, shepherds, fishermen, even a tax collector. Yet ALL writings fit together and agree with each other without flaw. Almost every writing is witnessed by at least one other writer that verifies the truth of the account or command. Number two in the Bible stands for testimony, intensification, requital in full. So when in doubt about a Biblical question it is well to look elsewhere for verification.

What I am thinking of now is the importance of reading, studying, believing and obeying ALL the Bible from Genesis to Revelation. Some of the prophets especially the minor prophets have been difficult to understand so they have been neglected. A minister told me one time that he did not bother with Revelation because he did not understand it and he never saw two people who understood it alike. Nevertheless we are commanded to read it, "Blessed is he that readeth, and they that hear the word of this prophecy, and keep the things that are written therein: for the time is at hand." Rev. 1:3. This verse does not say that we will understand it, but it does say we will be blessed for reading it. I believe that blessing will be understanding if we diligently seek to understand it.

Thinking back over the years, forty to sixty years ago, I cannot remember people reading the minor prophets and Revelation very much. I have talked to other people my age and neither do they remember the older people studying the minor prophets and Revelation very much. We are now coming into the twilight of the tribulation period and the people are not aware of the end-time prophecies and therefore are unprepared to identify the signs and deceptions of the times and as a result old and young alike are being swept along with the rushing tide of world confusion, the many translations of the Bible, numerous so-called religions, organizations, cults, non-faiths of Christ and His saving Gospel. Add to that greed, pride, pleasure, immorality, hatred and envy, adultery, jealousy, the public school teaching that there is no God (that man is his own god), no Heaven, and no hell all add up to the result that they seem not to know neither do they care where they came from, neither where they are going, even though they know that the world is extremely wicked. Any makeshift religion or theory they will hold onto, not realizing it ends in eternal death, yet not dying.

Those of us who still know that there is a true God who cannot lie would be wiser to study these long neglected scriptures in order to understand the age in which we live and how to live in it and to be able to witness to those who are lost in their confusion.

The last verses of the Bible read, "For I testify unto every man that heareth the words of the prophecy of this book, if any man shall add unto these things God shall add unto him the plagues that are written in this book: and if any many shall take away from the words of this book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book." Rev. 22:18-19.

To neglect any part of God's Word and neglect to read it and not try to understand it or obey it I believe would be the same as tearing it out of the Bible. It would be of no good to us if we do not heed and obey it, henceforth our part or our name shall be removed from God's book of life.

Dear Brethren, Sisters and reader it is time to get wisdom. If we read and know what is written in God's Word even though we may not fully understand when. As the Scriptures are fulfilled it will be much easier for us to put it together in the light of God's Word than if we had never studied it. All scripture is given for inspiration and wisdom if we apply our minds to learn. God may still show mercy and give us time to get ready to meet Him.

Television, radio, trashy books, literature and pleasures have done much to divert peoples minds from the Word of God. Let us get back to the needful and necessary Word of God through the old dependable translations because that is what we will be judged by and our eternity will wholly depend upon our response. Remember Christ paid the price for us. He cast one vote for our soul, Satan cast one vote. Our vote is the deciding factor.

Only one life
T'will soon be past,
Only what's done
For Christ will last.

Sister Ruth M. Snyder

AN OUTWARD SHOW WITH AN INWARD GLOW

We have written many articles expressing our appreciation for our anabaptist heritage and we will continue to do so as the Spirit leads. We feel a real spiritual relationship to our sister denominations that share our anabaptist heritage. We are glad to see a new spirit of love between many of these groups and the Brethren. However, we do not see this as a reason to deny our Brethren heritage. For us such things as trine immersion baptism remain a

part of our heritage and scriptural understanding that need to be shared with others.

An important part of our Brethren heritage has been questioned in recent articles printed in Brethren publications. We would like to quote from the book *MEET THE BRETHERN* edited by (historian) Donald F. Durnbaugh. "As they (the first Brethren) there (in Wittgenstein) studied the Scriptures, read church history, and discussed doctrines, they came to agreement on a view of the church consonant with that developed by the 16th century Anabaptists, with those descendants, the Mennonites, they had close contact. Thus the Brethren were formed at the confluence of basic Protestant faith, pietist reform and anabaptist ecclesiology." Thus we see that our Brethren heritage is not "pure anabaptist" but Pietistic-anabaptist.

We believe the important part of our pietistic heritage, that of a genuine "inner experience", has been lost to a large degree over the years and now has been actually ridiculed by some Brethren. From our study of Brethren history we have come to the conclusion that our Brethren forefathers not only taught a real "inner experience" at the time of conversion but were also more emotional than most of our Brethren today. However to clarify this we would make it clear that our Brethren forefathers would have disdained the modern emotional movement of "pumped up emotion", (everyone clap your hands, everyone raise your hands, everyone say amen, everyone stomp your feet, and so forth).

Our Brethren forefathers started with searching the Scriptures. We would like to do the same. Let us turn in our Bibles to Romans 8:9, "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his." While some exceptions can be found in scripture, most of the accounts teach that the Holy Spirit was given at the time of the individual's baptism. Therefore we agree with the anabaptists that baptism is an essential part of our conversion experience. There is not one instance where an individual was saved and not baptized to be found in Holy Scripture after the death and resurrection of Christ.

Verse 10, "And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness." We know from our scriptures that Paul is not teaching spiritual perfection, but he is teaching that we are to be "dead" to self. Any doctrines that is merely an outward form becomes a doctrine of man. We can put on the correct garb but if we do not have the reality of Christ within we will never enter Heaven.

Verse 11, "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also

quicken your mortal bodies by his Spirit that dwelleth in you." Why are so many of the Brethren afraid of a real Holy Ghost experience? God wants to "quicken (our) mortal bodies by his Spirit." The word "quicken" means to make alive or give life. Because of our fear of our pietistic heritage many Brethren have succumbed to mere form and ritual. I assure you God will not strike you dead for saying "amen" or even "Praise the Lord." In fact such an action may bring life into a dead worship service! Lest anyone think we are trying to put down our form of worship, we would also add that all things are to be done decently and in order according to Scripture.

Verses 12 and 13, "Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. But if ye live after the flesh, ye shall die; but if ye through the Spirit do mortify the deeds of the body, ye shall live." We must die to the flesh so we can live through the Spirit. We are not to glorify the flesh by putting on jewelry, wearing immodest clothing or painting our faces un-natural colors. The Bible says if we live after the flesh we will die (spiritually). God is the final judge but we believe all Christians should take this warning very seriously. You may claim to have had a real inner experience, you may even claim to have had two or even three experiences, but if you are glorifying the flesh you may be only fooling yourself. For as verse 14 says, "For as many as are led by the Spirit of God, they are the sons (or daughters) of God." God never leads contrary to His Word.

Verse 15, "For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father." This verse contains so much it would take another manuscript to do it justice. Let us just say the "spirit of bondage" is not following the New Testament teachings, to do so is to have the Spirit of life. The "spirit of bondage" is following the styles of man and the ways of the world.

Verse 16, "The Spirit itself beareth witness with our spirit, that we are the children of God;" Have you had a genuine experience with our Lord? Do you know that Christ dwells within you? If not we urge you to have this experience today. Then allow the Holy Spirit to direct you in the paths of righteousness for His name sake. We must have an outward show but it must be first indwelt by an inner glow. Let us not deny our pietistic heritage.

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078



A friend is a present you give yourself.

THE NEW TESTAMENT DOCTRINES

Some Ordinances

J. H. Moore

Connected with the worship of the Old Dispensation, and regulated by the law of Moses, there were ordinances instituted and perpetuated for spiritual purposes. Under the Gospel order there are also ordinances, but of a different and a higher type.

Some teaching along this line is referred to by the Master in Matt. 28:20. After instructing his apostles in regard to making disciples of all nations, and "baptizing them into the name of the Father, and of the Son, and of the Holy Ghost," he adds: "Teaching them to observe all things whatsoever I have commanded you." The "all things" here includes his entire system of teaching, along with the ordinances he instituted and enjoined.

Paul had the institutions of the Lord's house in mind when he wrote the members at Corinth, saying: "Remember me in all things, and keep the ordinances, as I delivered them to you." (I Cor. 11:2). These ordinances are included in what Jude (verse 3) says about contending "for the faith once delivered unto the saints." Of those converted under the preaching of Peter, and baptized on the day of Pentecost, it is said that "they continued steadfastly in the apostles' doctrine and fellowship." (Acts 2:42).

This should be characteristic of all those who, led by the Spirit, are seeking to obey the Lord in the all things that he has seen proper to enjoin upon his followers. And to this class of believers reference is evidently made in Rev. 22:14, where we have these words: "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

NEWS ITEMS

WAYNESBORO, PENNSYLVANIA

The Lord willing, the Waynesboro Congregation will have Love-feast May 7, 1989. Services begin at 9:30 A.M. We invite each one to come and worship with us.

Sister Janet Shaffer, Cor.



Our Saviour does not make allowances for sin; He makes atonement for it.

THANK YOU!

Outside the guineas, geese, chickens and one big red dog were going about their usual activities. Inside we were, ten of us, seated around the family table to celebrate a special occasion together.

Grandpa and Grandma Skiles, Ora and Alice, were having their 66th wedding anniversary and we were privileged to be there with them on February 28.

In the living room were lines on two sides of the room hung with lovely anniversary cards that friends and relatives had sent to them. Grandma asked that we write to thank you for all of their cards and letters. It was fun to drive up to the mailbox and pull out a handful of cards for them. They got over 100 cards and they were appreciated and now are being enjoyed each day.

The verse on the blackboard when we left was, "Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God." Hebrews 12:2.

Thank you so much!

Brother David and Sister Mildred Skiles

OBITUARY

MILDRED STUBER

Sister Mildred M. Stuber was born March 26, 1918 at Leacock, Pennsylvania, and went Home to be with the Lord on January 21, 1989, while at the Ephrata Community Hospital, Ephrata, Pennsylvania, at the age of 70 years, 9 months, and 26 days. She was the daughter of the late Harry M. and Susan (Myers) Sensenig.

On September 22, 1934, she was united in marriage to Paul Franklin Stuber. They celebrated their 54th wedding anniversary on September 22, 1988. She had been a member of the Lititz Dunkard Brethren Church for many years, and more recently was a member of Christ Ambassadors Church at Little Kutztown, Pennsylvania.

She leaves to mourn her departure, her husband Paul; four children: Harold, Reamstown, Pennsylvania; Mary, wife of Carl Wise, Denver, Pennsylvania; Betty, Ephrata, Pennsylvania; and Ray, Felton, Pennsylvania; eighteen grandchildren and twenty-three great-grandchildren; two sisters and four brothers. A son, Paul Jr., preceded her in death in 1983.

Funeral services were held January 24, 1989, at the Valley View Church, Schoeneck, Pennsylvania, conducted by Brethren Daniel A. Alspaugh, Sr., David Alspaugh, and Moses Stoltzfus. Interment was in Mellingers Cemetery, Schoeneck, Pennsylvania.

The family wishes to thank all for their cards, prayers, love, concern, and expressions of sympathy.

MOTHER AND MOM

Mildred Stuber was a Mother, a Wife,
and yet, she was a Mom.
She was known to many as Mill,
Millie, and Mildred, Gramma to some.
"M"agnetic she was in so many ways
because of her love and concern.
"O"thers was one of her greatest themes
and self she surely did spurn.
"T"rustworthy was she and truthful
you could count on what she said.
"H"ome is what she made our house
and the Bible is what she read.
"E"nergetic and busy was she
and always was on the go.
"R"eward is what she is now
for to Heaven — she did go.
She passed from this life
on the day of January 21,
But in our hearts and on our minds
she'll stay, till setting of-our-sun.
Sharing and caring is what she enjoyed;
that seemed to bring her joy.
Her pattern and example that she left
might we also employ.
Yes, death we know is certain
but life is so unsure,
"M"ight we each desire to heed
God's call, and His Word explore.
"O"ne day, yes, each of us
will also face death's door.
"M"ight we be able to meet Mother,
Mom, Millie, Mildred, or Gramma — once more?



Though you have in this world but little, or a lot to give, all that life considers, is how you live.

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BIBLE MONITOR

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NO. 8

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

HE MAKETH NO MISTAKE

My Father's way may twist and turn,
My heart may throb and ache;
But in my soul I'm glad I know,
He maketh no mistake.

My cherished plans may go astray,
My hopes may fade away,
But still I'll trust my Lord to lead
For He doth know the way.

Tho' night be dark and it may seem
That day will never break;
I'll pin my faith, my all in Him,
He maketh no mistake.

There's so much now I cannot see,
My eyesight far too dim;
But come what may, I'll simply trust
And leave it all to Him.

For by and by the mist will lift
And plain it all He'll make.
Through all the way, tho' dark to me,
He made not one mistake.

Selected by Sister Martha Shaffer

THE CHRISITAN - AN OPTIMIST OR PESSIMIST?

The Christian and the non-Christian view the surrounding world with totally opposite perspectives. The non-Christian views events and situations with a closed mind that can only understand material and man directed events. The Christian's view is broader for he can see the present as an integral part of God's plan of man's history. The present is a result of the past and a stepping stone into the future.

Non-Christians can take extreme views of present happenings. These views often become fads. The world may be extremely optimistic or just as extremely pessimistic. At certain times all seem to believe that the world is on the verge of a "Golden Age." Peace will soon prevail, prosperity will spread to all areas. Men will improve themselves through education and good behavior. Poverty and illness will soon be forever banished from the world. Then in a short time, the pendulum of public emotion will swing to the opposite extreme. The world will soon be involved in far spread warfare. Poverty and homelessness will engulf the nation. The government is unable to govern effectively. The environment is being ruined forever. The threat of nuclear destruction is an ever present danger. These and many other views form the basis of the world's view.

How does the Christian view this same world? He knows God has control over the affairs of men, so nothing will happen that will change His grand design. The child of God knows that whether conditions are well or ill, he has a relationship with God. When all seems well he can be thankful for the blessings he can enjoy. When conditions are ill, he can be thankful there is One who can sustain him.

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As the Christian looks around him, he could very well be a pessimist. The view is not pleasing. He sees people scantily dressed, engaging in lives devoted to pleasure and sin. He sees lives wrecked by drugs, tobacco, alcohol and other body destroying habits. He sees marriages destroyed by adultery and purity sacrificed to fornication. He sees people devoted to self promotion and ignorant of God's Word. Crime is rampant everywhere. The social disorders of the day along with political and economic problems make for unpleasant thoughts. With human life cheap and warfare a ready answer to mankind's problems, there is little to be optimistic about. Clearly, the world today is far from being what God desires.

The Christian must be pessimistic about the advances of the world even with the Church. So many bars have been let down that now the world and Church have become bosom companions. Often the Church associates with the world in the political, social and economic realm. This justifies a pessimistic view.

The Christian also has the right to an optimistic view. Even with the pessimistic scenes about him, the Christian can be optimistic. He knows that the darkness of the world's sin is but a sign of a better day coming. The very darkness shows him there is a resolution coming. When God resolves the problems of the world, He will do it not only for His own honor but for the benefit of those who will follow Him through the darkest of times. The Christian realizes that truly better times will come, not through men's efforts in education, political reform or economic programs but through living as God directs.

The conditions of the surrounding world certainly may cause the Christian to be pessimistic. The note of optimism that can sustain the Christian is that individual lives may be changed. The social surroundings will continue to deteriorate but individuals within that society can be bettered. Their social standing, their political influence, their economic conditions may not change but they can be improved when they are willing to step out of that downward trending society and become a child of God.

God has provided the only means for optimism for the Christian. It is the possibility that men now lost in sin and downtrodden by the system can be changed by the power of God. Through Spiritual rebirth they can become what God originally intended for all to be. Christians may not have much, if any, impact on society but the Christian's optimism lies in the power of God working through men to improve their lives and those whom their lives touch.

The world and its activities can only cause the Christian to be pessimistic. But optimism can be his when he views the future as he sees individuals changed into servants of God.

"ME TOO, LORD"

Two little girls were visiting their Grandpa one day. He usually gave them some little thing to take home, and on this particular day, he gave the oldest girl a quarter. The littlest one observed this for a moment, then she held out her hand and said, "Me too, Grandpa, me too!" Her Grandpa thought she was too little to be interested in money, but she wasn't, and she reached out for her share.

Often when I pray for someone else, the thoughts which come to me point out a need in my own life. The insight into the needs of another causes me to reflect on my shortcomings, and I must say, "Me too, Lord." The requests I make for someone else apply to me as well. Even though the needs aren't identical, the problems we have with our human nature are much the same.

God has much to give us if we will accept it, and when we see how He cares for others, we ought to say, "Me too, Lord, me too." We need to reach out from our hearts for our share of grace and strength, for peace and love. When we realize how much we need the Lord, then we will say "me too" with a genuine desire for what God has for us.

As we give ourselves to prayer to uplift someone else, we need to examine our own hearts. We need to be sure we've said, "Me too, Lord", and even more importantly, we need to be sure we mean it. If we profess to follow Jesus, but are not sincere, we can't expect anyone else to be interested in Him. It is very important to be sincere, to be secure in God's love and to have a new heart within before we try to convince others to say, "Me too, Lord."

When we think over our own needs, it should lead us to a closer walk with God. We should say, "Me too, Lord. I need help too. I still do things I'm ashamed of. I know I haven't done all You want me to, and yet I expect others to do so. It's time to get my own life in order." A proper attitude about our own shortcomings is needful before we can witness effectively to anyone else.

Jesus said, "Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of Heaven." Matt. 5:20. The Pharisees were good at recognizing the shortcomings of others, but failed to see their own. As they saw it, they were a superior group, and not in need of anything. Yet Jesus pointed out a long list of shortcomings in Matthew 23. He knew their hearts and how needy they really were. He knew they needed to pray, "Me too, Lord" with a repentant heart, but they were too proud to do so.

The Pharisees were self-righteous and very quick to pick out the flaws in others. In the parable of the Pharisees and the publican,

this self-righteousness really stood out. The Pharisee boldly told God how glad he was to be better than others, especially the publican. The publican's attitude was just the opposite and he humbly asked for mercy. When the Pharisee heard that, he should have said, "Me too, Lord, me too!", but the reality of his own sinfulness was the farthest thing from his mind.

A self-righteous approach to prayer can never be effective any more than a self-righteous approach to life can be. The publican recognized his need and asked for mercy, and we should do the same. To deny our own need is to hinder our prayers for both ourselves and others. The Pharisee made things look good on the outside, but his heart wasn't right. He was like a whitewashed sepulchre full of lifeless bones. He might as well have said, "Not me, Lord. I'm fine the way I am." His prayer was just a bunch of empty words, as empty as his spiritual life.

As we commune with God, it should be with an understanding heart, a heart that longs for closeness with our Lord. In I Cor. 14:15, it says "I will pray with the spirit, and I will pray with the understanding also." Both our minds and hearts need to be in tune with God, to be open and receptive to His will for us. The Pharisee said, "Not me," but we should be as the little girl who wanted her share. When you pray, hold out your hands to Jesus and say with all your heart, "Me too, Lord, me too."

Sister Eileen Broadwater

ESPECIALLY FOR YOUNG PEOPLE ('S PARENTS)

For Parents of Youth

There can be no doubt about it... the Bible teaches that we should have very high standards and deep convictions and yet at the same time we have to avoid legalism and license. (Not add to or take from.)

How do we teach these high standards to our young people? How do we teach them Christian principles for maximum living and minimize legalism? First, let me say that young people are not repelled by high standards. I see them as desiring these and reaching out for them. I see them desiring to know about and understand the doctrines and teachings of the church but are not always receiving sound communion as to reasons why we practice certain things that we do. As we teach them convictions, we must understand that standards cannot differ for age groups yet each age group has its special set of needs and problems. If we communicate information on senior citizen problems to teenagers we lose them! These are critical years and they are transitional years and they are years of dependence upon us. We are directing

some of the most important decisions they will make... such as, "Will I become a Christian?" "Will I become a Dunkard Brethren Christian?" These questions are part of a change from the dependence upon us to independence. These and other questions are asked and decisions are made and important answers and direction must be given so that tension and anxiety is minimized.

The desire for our youth to begin making decisions, coupled with our reluctance to let them, creates tension. And, tension is not necessarily abnormal or unexpected but if we don't handle these situations wisely, rebellion can be the serious result. We must earn their respect and show, with Christ like love, that we care and want to be a part of the important decisions they are making. We want to be involved.

We can't just preach standards and values to our youth... we also have to TEACH them. We can prepare them for adulthood best when we teach them to think for themselves during these years. We must appeal to them Biblically as one who thinks and we must be able to explain objectively why some things are right and wrong, good and bad. But, we DO have to leave some room for their decisions and possibly some mistakes. We must just be there to pick them up and keep them on a Godly road. We must have our wrench or Biblical wisdom out when their car of immaturity breaks down. And, we must show our approval and not simply always be correcting all of the time. Without encouragement and approval we will have a much harder time leading them to the conservative life in Christ. It seems that we feel we can exist without encouragement but we are little different than they are. As mature adults we can't function without encouragement either. That is the nature God has built within us — to need it and be motivated by it.

Each one of us have to hold up right values for our youth... not just for our own family, but for the larger family of God. When we are able to teach them Christian values and convictions and when we support the doctrinal practices of the church, they learn to make right choices and have the seeds planted for Godly living. They develop their own convictions from this background.

We must show forth the importance of our youth being "different" from the rest of their peer group and that is not easy. Teens hate to be different from other teens. We, for this reason, have to teach leadership qualities so that they can lead and not be wrongly influenced by the world. **YOUNG PEOPLE ARE INFLUENCED IN LIFE BY THOSE WHO PAY ATTENTION TO THEM!** Are we taking the time to instill right teachings and values? Are we paying attention? This involves paying attention to the things of interest to them. There is great value in listening to needs as well as throwing out challenges.

We all think in terms of right and wrong and we place plus value on right and minus value on wrong. We desire for our youth to be heavy in the plus column. They will only do this as we teach them purpose and give them directions for life. God also cares about this. He cares about values and appeals to us with such questions as, "What shall it profit a man, if he shall gain the whole world and lose his own soul?" Yet, with our lives, we communicate that making money is the most important thing they can do. Are they learning true values? Are these values making them happy?

In the first Psalm we read about the blessed man... or happy person. This is a person who has found true value. He has been taught to refuse advice from the ungodly, to refuse to run with sinners, and to refuse to join in with those who ridicule and scorn the work of Christ and the Church. He is the person who has also learned to delight in meditating on the law of God... and that is positive. Only as we communicate value and doctrines in the positive will our youth become fruitful and prosperous in spirit. Only then will they learn about the emptiness and worthlessness of being unfruitful as Christians. Empty people are easily "blown away"... as the chaff blows away in the wind. The ultimate end is to perish... to drop out... to look for another option.

Our young people deserve to have high standards demanded of them and I believe strongly that they will respond positively, however, this can never be accomplished negatively. Being a Christian can never be presented as a negative. Sin is negative along with its consequences, but being a Christian is not.

For the sake of our youth... bear witness to high values of righteousness. Answer questions with an unwavering commitment to their needs... in Christ... with love. Practice righteousness for example. Be alert spiritually... "especially for young people."

Brother Len Wertz

THE TWO FACES OF SATAN

II Corinthians 11:13-14, "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel: for Satan himself is transformed into an angel of light."

I Peter 5:8, "Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour."

There is a phenomenon taking place within our land that is almost impossible to believe. Yet reliable sources have documented evidence that it is actually taking place. The worship of Satan is growing by leaps and bounds and involves those of high education and places of responsibility down to and including children barely out of grade school. Much of the violence,

pornography and drug use can be traced to Satan worship. Sexual orgies are a common occurrence in satanic "worship" services. It has been reported that actual human sacrifices have taken place and the victims are often new born babies.

Perhaps one of the reasons many Christians have become hardened to believing such terrible things are actually happening is because only a few short years ago Satan was being accused of being responsible for everything from stubbing your toe to catching a cold. While this type of teaching has lost a large portion of its original followers, is it possible that Satan has gained a victory and taken advantage of it? It is interesting to us that many who taught (and a few are still teaching) that Satan was responsible for everything and anything claimed to be a part of the "apostolic faith" and actually called themselves "apostles!" Compare this with II Corinthians 11:13.

"Satan himself is transformed into an angel of light" has two connotations in our modern world. Down through the centuries Satan has allowed individuals to believe they are worshipping in truth while following a lie. We could name many movements that carry the name "christian" that are merely the errors of man and very likely promoted by Satan himself. In more modern times such movements as the popular ecumenical movement, the self love movement, and the health and wealth movement are all a part of Satan transforming himself into an angel of light. However, today individuals are actually claiming to see visions of light that lead them into "new truth." These visions can cause the individual to "actually see", so we are told, anyone from important individuals who died years ago to "Jesus Christ" himself. "New light" has been a danger for many years but it would appear that there is now a new twist to this phenomenon.

While Satan appears many times as an angel of light, we know that his real character is a "roaring lion — seeking whom he may devour." II Peter 5:8 taken within its context gives us some instructions badly needed in the modern church. In the first verse Peter addresses "The elders which are among you..." In this day of "everyone do your own thing" the earthly church needs this advice in a special way. God gave elders (and ministers) to lead the flock. The current disrespect of many for leadership is not pleasing to God.

In verse two Peter instructs the elders to "Feed the flock of God which is among you,..." How is an elder to feed the flock? By preaching the word of God. "I think" has no place in the leadership of the Church of God. However, in areas where the word of God is not specific the elders have the authority to interpret, desiring the leading of the Holy Spirit. We should be very slow to "throw off"

those things our former elders held to be truth and practices they established.

In this same verse Peter says elders should lead "not by constraint, but willingly." Those in leadership should be willing to take the "risk" of making decisions. They will not always be popular with the majority and it may even cost a loss of membership. But we believe if they feel so led by the Holy Spirit, it is in line with the Holy Word and the elders are in agreement, the laity should accept decisions made without trying to coerce the elders. What if the elders are not following the Word of God? We have come to the conclusion that the only recourse in such a situation is to leave and find a fellowship that does follow Holy Scripture.

Then Peter tells the elders they are not to serve "for filthy lucre." In this day of millionaire leadership and scandals surrounding it, we are very grateful to belong to a denomination that has elders and ministers that serve without pay.

In verse three Peter instructs, "Neither, as being lords over God's heritage, but being ensamples to the flock." Satan will have trouble scattering the flock if we have good examples to follow.

In verse five Peter gives important instructions to the younger, "Submit yourselves unto the elder." Satan will often tempt the young ones to believe that the advice of the elders is only a burden. The problem of youth is a subject within itself. Peter goes on to say, "Yea, all of you be subject to another, and be clothed with humility: for God resisteth the proud and giveth grace to the humble." True humility is the strongest foundation of any church and pride will destroy a gathering every time.

If we resist Satan and follow the true light of our Lord verse four (which we omitted) will be true for us. This is directed to the elders but it is true for all believers. "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." We believe this "crown of glory" is eternal life. If you have not given your life to the "chief shepherd", the Lord Jesus Christ, you will not receive eternal life but eternal torment in Hell. There you will spend eternity with Satan and all his demons. Revelation 20:10 "And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever." Then will be complete darkness and Satan will no longer appear as an angel of light. Those he devoured as a roaring lion will be with him in torment. Sinner heed this warning; Christian be on your guard.

Brother James M. Hite
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THEN SHALL THEY FAST

The statement in Matthew 9:15, Mark 2:20 and Luke 5:35 is not so much a command as a statement. However the statement in Matthew 17:21 and Mark 9:29 shows us that we receive the things we desire, after sincere prayer and fasting. The fasting gives strength to our prayers, by showing before God the earnestness of our desires.

Anna was one who served God continually by prayer and fasting, and she was rewarded. She was permitted to see the Saviour, and to testify of Him.

Fasting may be a private choice, or a public proclamation by a church, or by the official decree of a ruler. It may be for good or for evil. See I Kings 21:1-16, Isaiah 58:1-5 and Acts 23:12-15.

"This is fast that I have chosen, saith the Lord God." Read Isaiah 58:6-14.

How we should come to prayer and fasting: with repentance, I Kings 21:27-29, Jonah 3:5-10 and Joel 2:12-17; with confession, Daniel 9:3-19; with total dedication, Esther 4:16; not to be seen of men, but before the Lord, Matthew 6:16-18, Luke 18:12.

Some of the things we should fast and pray for: Ezra 8:21-23, Esther 4:13-17; for the leading of the Holy Spirit, Acts 13:2-3.

Please dear reader, let's all read the scriptures, then let us all put them to practice in our lives, so the Holy Spirit may be poured out upon us, and God may be honored, and glorified, and praised.

Now we need Elders, Ministers and Deacons that are annointed by the Holy Spirit. We need both, Brothers and Sisters, who are willing to fast and pray that God may do wonderous things, even in this our day. Amen. May God bless you all.

Brother William Carpenter

A GENUINE CHRISTIAN

When something is genuine it is very good —
We look for it in articles of leather and wood.
A genuine Christian has a heart of gold.
More love for others than his heart can hold.
A love for God and mankind that is true.
Also for the sinner and backslidden too.
He is known by his deeds and his ways —
And reflects God's love all of his days!

- Sister Verda Lorenz

SIXTY YEARS AGO

April 15, 1929

TWO CLASSIFICATIONS

J. F. Britton

In the eighth chapter of John, we have a record of a sharp and contentious controversy between Jesus and those self-conceited, bigoted, self-willed and unbelieving Jews. In the midst of that controversy Jesus said, "He that is of God heareth God's words: ye therefore hear them not because ye are not of God." John 8:47. "But ye believe not, because ye are not of my sheep as I said unto you, my sheep hear my voice, and I know them, and they follow me." John 10:26-27. In these texts, Jesus presents to us two classes for our consideration, and the personal question is, to which class do I belong?

This controversy is a continuation of the one recorded in the sixth chapter of John. Because Jesus represented himself as the true bread of life, which even startled his disciples, that they went back and walked no more with him.

No wonder Isaiah in his prophetic vision wrote, saying, "Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrow, and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not. Surely he hath borne our griefs and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed." Isa. 53:1-5.

As we think on these Scriptures and think back of those Jews, even if their minds were blinded, with conceit, deceit and stupidity, we are very prone to censure them for their hardness and unbelief. But with all our boasted advancement in knowledge and with an open Bible before us, we are made sad, to see a repetition of similar conditions in our day and time.

Our modern pedagogues and professors are caviling and Christ, the origin of man and many other vital questions that deal with man's eternal destination. But our text says: He that is of God heareth God's words; its classification is as applicable today as it was when Jesus spoke it. And as there were two classes then, there are two classes today. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey;

whether of sin unto death or of obedience unto righteousness." Rom. 6:16.

In this text two classes are definitely referred to. Reader, to which of these classes do you belong? This is personal question, I cannot answer it for you, neither can you answer it for me. But God will answer the question and classify both of us, as he does in our text. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven; but he that doeth the will of my Father which is in Heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works." Matt. 7:21-22.

This text carries our minds forward to the "Great Day" when "we must all appear before the judgment seat of Christ; that every one may receive the things done in the body, according to that he hath done, whether it be good or bad." II Cor. 5:10. It stands to reason, and it is logical, that we will be classified by the life we live here. The last and final classification is recorded in Matt. 25:31-46, as follows: "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: and before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats; and he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world; for I was an hungered and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me. Then shall the righteous answer him, saying Lord, when saw we thee and hungered, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee?

And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. Then shall he say also unto them on the left hand, depart from me, ye cursed into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Then shall they also answer him saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?

Then shall he answer them, saying, Verily, I say unto you, inasmuch as ye did not to one of the least of these, ye did it not to

me. And these shall go away into everlasting punishment but the righteous into life eternal."

This last verse is clothed in sadness, and joy, and fraught with eternal consequences. O, God, breathe upon each Monitor reader, through the Holy Spirit, thy grace, wisdom and strength so that we may all live lives, that will classify us with the righteous. Amen.

THE NEW TESTAMENT DOCTRINES

THE LAST NIGHT

J. H. Moore

In former chapters we have commented on the ordinance of Christian baptism, the institution placed by the Lord and Master at the entrance of the church. We are now to consider certain institutions located in the very heart of the church and intended for the faithful, after they have been born into the family of God on earth.

This brings us to the last night that Jesus spent with his apostles before his crucifixion. It was indeed a memorable night; one that never passed from the memories of the faithful few, and one about which they never cease to write and speak. About this night, and the events connected with it, more has probably been said and written than concerning any other one night mentioned in the Sacred Scriptures. John devotes six chapters to his interesting and touching narrative of what was said and done, while the other three evangelists also devote a number of chapters to the same line of thought.

It was doubtless one of those charming nights, so often experienced in Palestine in the spring of the year. It was an April evening, possibly the sixth day of the month. The moon was full, and flooded the whole land with light. All the hills and valleys round about the sacred city were carpeted with a delightful green. Every tree was in full leaf, and the gardens abounded in vegetables and the fields in waving grain. The sky may have been clear, and a gentle breeze stirred the balmy air, while a thousand stars, like heaven-appointed sentinels, looked down upon the night-long, transpiring events.

The city was thronged with people, many of them having come from far-distant lands, prepared to take part in the approaching passover. Various rumors floated over the city. Every now and then a new and somewhat exciting report was started, and soon spread to every section. For days, Jesus, the marvelous Prophet and Teacher, with a number of followers and many admirers, had been awing the people and astonishing the authorities. His teachings attracted and repelled until public sentiment arose and

fell like the receding and returning waves of the sea. No man could withstand his wisdom, while the miracles he performed seemed like the work of the Deity. He moved among the people like a humble, uncrowned king, whose only purpose was to so imbue his followers with love, as to be a law unto themselves.

This, however, was to be the Master's last night while in the flesh, and no one could predict what might happen. Still he knew what was in store for him, and planned his work so as to meet the conditions. These conditions will be considered as we pass from chapter to chapter.

OBITUARY

ANNA BRITTON

Sis. Anna Laura Britton of 15 Timber Road, Mechanicsburg, Pennsylvania died February 19, 1989 at a sub-acute care center, Renova, at Mechanicsburg. She was born February 8, 1908, near Mechanicsburg.

She was united in marriage to Ernest F. Britton, grandson of Bro. J. F. Britton, Nokesville, Virginia, on April 11, 1930.

She was a member of the Dunkard Brethren Church in Mechanicsburg during her latter years. She is survived by a daughter, Clara Anne Ressler of Mechanicsburg, two sisters, Fannie Grove of Sinking Springs, Pennsylvania and Helen Cave of Hershey, Pennsylvania. She had three grandchildren, Chery, Suzie and Stephen, and four great-granddaughters. Services were held in the Mohler Church of the Brethren with Elder Jacob Ness and Elder John Pepper officiating. Burial was in the Mechanicsburg Cemetery.

Her life could best be described with the words, "She hath done what she could." We wish to thank all who remembered us with cards and prayers during her illness and death. We shall sadly miss my beloved mother.



Small deeds done are better than great deeds planned.



A kind word is never lost, it keeps going on and on, from one person to another, and at last it comes back to you.

NEWS ITEMS**NOTICE**

The Lord willing, General Conference will be held at the Maranatha Bible Camp, June 9-14, 1989, located on Interstate 80, 13 miles east of North Platte, Nebraska. Get off at the Maxwell, Nebraska exit and then south about one eighth mile to the service road, then west two miles.

Those coming by plane or bus can call the camp grounds from North Platte, and someone will meet you. Don't plan to get off the bus at Maxwell. There is no train service to North Platte.

Bring your own linens, blankets and pillows. Some pillows will be available. Linens will be furnished to those that don't have room to bring them.

Conference cost this year is going to be \$16.00 per person, for adults. Send your donations to the Trustee Board to help cover this expense.

Send your reservations to:

Bro. Jerry Moss

Rt. 1 Box 235

Dallas Center, IA 50063

or

Bro. Lee Reed

Rt. 1 Box 104-a

Quinter, KS 67752

Address of Camp:

Maranatha Bible Camp

P.O. Box 549

North Platte, Nebraska 69101

Telephone: 308-582-4512

Brother Carl E. Reed

Arrangements Committee

THANK YOU

It was so precious to see your smiles when you stopped by the hospital to visit. It meant so much. The cards came daily with messages of hope and cheer.

I was reminded of the words of our Lord when He said, "Inasmuch as ye have done it to one of the least of these my brethren, ye have done it unto me."

For your prayers, tokens of love, and for all — Thank you.

Brother Paul Hartz

THANK YOU

We want to thank each one who sent us cards for our 60th Wedding Anniversary. We received over 130 and appreciate them very much.

Brother and Sister Monroe Kintner

ADULT SUNDAY SCHOOL LESSONS FOR MAY 1989

May 7 - The Fifth Angel Sounds - Revelation 9:1-12.

1. What comes forth from the bottomless pit?
2. Who is the "King of the Pit"?

May 14 - MOTHER'S DAY - Genesis 17:15-22.

1. Why did God wait so long to send Isaac?
2. How important is faith in motherhood?

May 21 - The Sixth Angel Sounds - Revelation 9:13-21.

1. Describe the judgment of the sixth seal.
2. WHAT does it take to cause men to repent? verse 20.

May 28 - The Seventh Angel - Revelation 10:1-6.

1. What was the message of the seventh angel? verse 4.
2. What is the meaning of verse 6?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR MAY 1989

May 7 - Redemption - Rom. 3:24-26, I Cor. 1:27-31, Gal. 3:1-14, Col. 1: 12-18, Titus 2:11-15, Rev. 5:9-10, Heb. 9:11-12, I Peter 1:8-25.

1. What is redemption?
2. Who needs to be redeemed?

May 14 - MOTHER'S DAY - Gen. 3:17-24, Gen. 27:1-16, 42-46, Prov. 31:1-31.

1. Take time to list the blessings of a Godly mother on your life.
2. Do we as children "arise to praise our mothers"?

May 21 - Battle of Life - Rom. 7:14-25, II Cor. 10:3-6, Eph. 6:12, I Tim. 1:18-20, I Tim. 6:12-16.

1. Describe the battle of life. Who is involved?
2. Whom did David say the battle belonged to? I Sam. 17:47.

May 28 - Soldiers - Eph. 6:13-18, I Thess. 5:4-11, II Tim. 2:1-4.

1. Why does Christ need soldiers?
2. Are we equipped and prepared for the battle?

Paul Stump
10340 N. Diamond Mill
Union, OH 45322

(USPS 054-780)

BIBLE MONITOR

VOL. LXVII

MAY 1, 1989

NO. 9

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

HOW CAN YOU?

How can you comfort the suffering
If you've not known sickness or pain?
How can you spur on the fighter
When you've never known battle's strain?
How can you soothe the impatient
If you've not been tested in stress?
How can you lift the discouraged
When you've never known weariness?
How can you strengthen the traveler
Unless heavy burdens you've born?
How can you cheer the sorrowing heart
If your heart has never been torn?
God does not revel in trouble,
But this thing I've been made to see —
I can't be used to help others
If trials are foreign to me.
I must endure pain and sorrow,
Encounter defeat and distress,
To teach me compassion and mercy
For souls he is waiting to bless.

- Maxine Stevens
Selected by Sister Ruth Speicher

AN OASIS

A traveler through the desert desires to find an oasis. A drink of water is very important to the weary and thirsty traveler. The places where water is found in the desert determines the location of the road. The road will go from one oasis to the next. With nothing but miles of sand, before and behind, having only the supplies that can be carried, it is very important to find the few oases there are. To miss an oasis or to find it dried up could be life threatening for the traveler.

The need for water was one of the major problems for the Israelites following Moses. In fact, the providing of water led indirectly to Moses' failure to enter the Promised Land. He had struck the rock once to bring forth the needed water but when he struck it the second time in anger, frustration and pride, he lost the privilege given to Joshua. Not the least of the miracles performed by God for the Israelites during that forty year journey was providing them with water as they traveled through the desert.

The world, that surrounds the Christian traveling toward Heaven, is a Spiritual desert. The world has a different set of priorities, desires and pleasures than the Christian. The Christian is tempted to find his pleasures in the pleasures surrounding him, but these pleasures will prove to be like poisoned oases, instead of life-giving, they are deadly.

Each Christian needs refreshment along the pilgrim pathway. The trials of the journey demand some refreshment for the Spiritual body. The desert traveler prepares for the journey by taking containers of food and drink with him. He needs these refreshments between the few and far-between oases. Daily Bible reading,

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study and memorization, prayer and Spiritual singing are as necessary for the Christian as the canteen and thermos are to the traveler. These daily activities are needed to sustain life. A Christian life devoid of these necessities is as barren and hopeless as the desert traveler who fails to prepare properly for the journey between oases.

The desert traveler is unable to carry enough water or food to last the entire journey. He can only carry so much food and drink. The Christian cannot make the entire journey on allotments designed for his individual daily needs. He needs an oasis along the way. As important as his daily Spiritual activities are, there is need for more.

The Christian needs a time of worship, study and fellowship provided by the services of his congregation. In company with others he can take in the food and drink needed for his Spiritual life. There the Christian will find the food and water needed to not only sustain his life but to enhance it. Worship with others draws the mind to God, His Graciousness, Love and Justice. Fellowship brings together those of like precious faith to share their joys and hurts. They are strengthened to continue the journey, for they know there are others on the same road. Study brings a knowledge of God's will through pursuing His Word. Study reaffirms the sameness of God in His characteristics and teachings in all ages. These benefits make the oasis a very welcome part of the Christian life and journey.

This oasis builds up the members so they can share with others so they too can be traveling on the upward way. There can never be too many traveling on that way through the desert. The more who are traveling together the more protection each traveler has.

"Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more, as ye see the day approaching." Heb. 10:25. This oasis is available to all, who avail themselves of the privilege. To be absent from the regular, stated services of the Church, when at all able to attend, is to place an obstacle in life's journey.

Eventually the journey through the desert will end. Parts of the journey will be more pleasant than others. But whatever the problems along the way the various oases will have been helps toward completing the journey.

Once upon the journey be sure to use each oasis along the way. Be sure to have daily food and drink but do not forsake the oases that will strengthen you throughout the journey.



We never can reach the top of a hill by standing still, we must keep on climbing.

GOOD ADVICE FOR THE NEW YEAR OR ANYTIME!

"When thou sittest to eat with a ruler, consider diligently what is before thee: And put a knife to thy throat, if thou be a man given to appetite. Be not desirous of his dainties: for they are deceitful meat. Labour not to be rich: cease from thine own wisdom. Wilt thou set thine eyes upon that which is not? for riches certainly make themselves wings; they fly away as an eagle toward heaven. Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats: For as he thinketh in his heart, so is he: Eat and drink, saith he to thee; but his heart is not with thee. The morsel which thou hast eaten shalt thou vomit up, and lose thy sweet words. Speak not in the ears of a fool: for he will despise the wisdom of thy words. Remove not the old landmark; and enter not into the fields of the fatherless: For their redeemer is mighty; he shall plead their cause with thee. Apply thine heart unto instruction, and thine ears to the words of knowledge. Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell. My son, if thine heart be wise, my heart shall rejoice, even mine. Yea, my reins shall rejoice, when thy lips speak right things. Let not thine heart envy sinners: but be thou in the fear of the Lord all the day long. For surely there is an end; and thine expectation shall not be cut off. Hear thou, my son, and be wise, and guide thine heart in the way. Be not among winebibbers; among riotous eaters of flesh: For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a man with rags. Harken unto thy father that begat thee, and despise not thy mother when she is old. Buy the truth, and sell it not; also wisdom, and instruction, and understanding. The father of the righteous shall greatly rejoice: and he that begetteth a wise child shall have joy of him. Thy father and thy mother shall be glad, and she that bare thee shall rejoice. My son, give me thine heart, and let thine eyes observe my ways. For a whore is a deep ditch; and a strange woman is a narrow pit. She also lieth in wait as for prey, and increaseth the transgressors among men. Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his colour in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder. Thine eyes shall behold strange women, and thine heart shall utter perverse things. Yea, thou shalt be as he that lieth down in the midst of the sea, or as he that lieth upon the top of a mast. They have stricken me, shalt thou say, and I was not sick; they have beaten me and I felt it not: when shall I awake? I will seek it yet again." Proverbs 23.

Selected by Brother L. A. Shumake

ESPECIALLY FOR YOUNG PEOPLE

A New Mind....

At the moment we accept Jesus Christ as our personal Saviour we become a new creation. The life of God within us gives us a new nature as long as we remain faithful and alive spiritually. The old nature is transformed by the Spirit of God and the flesh, that old capacity of selfishness, is replaced by Christ and His nature.

Before salvation we are servants of sin, but afterwards we become servants of God and righteousness.

The word for mind in the Bible does not relate to the physical organ of the brain but to the functions of our intellect and emotions. This includes our ability to think or apprehend, judge, feel, determine and to think critically. The mind of an unsaved person is said in Genesis to be EVIL. In Romans it is said to be REPROBATE. This is due to the rejection of the light of God's Word. Willful rejection of God is expressed in some very unflattering terms in the Bible. It is defiled and corrupt. (I Tim. 6:5) This is due to the fact that Satan blinds the mind of a unregenerate person "lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them." (II Cor. 4:4) Without the removal of satanic blindness, there can't be conversion.

The biblical characteristics of the unsaved person's mind do not mean that he is incapable of good thinking or right actions. God has bestowed some very marvelous minds on mankind which have been used for the common good of society. And yet with all of these qualities, they are still afflicted with the qualities we already explained.

Remember, too, that Christians may choose to allow the old characteristics of their mind to show themselves in their current life. If allowed to exercise themselves, they can be manifested in evil, reprobate, carnal, uncritical, darkened, defiled, corrupt and blinded activity.

A part of the miracle of the regeneration process is taking on the mind of Christ. What is His mind? It is the attitude of thinking correctly of ourselves as we ought and the cultivation of His character traits. It is balance in spiritual living as it relates to the mind. Though we have His mind, we must still think humbly. God has done something and we are to do something to reveal to others what He has done! The new mind is one that is in submission to Him. The new mind puts into action right conduct. It makes Godly conclusions, remains disciplined and is not controlled by emotions. It is also not governed by the stimuli of the world... but, rather, it should stimulate the world for Christ.

Constant renewing of the mind will keep it in tune with Jesus. This requires constant stripping-off of the world's cheap veneer and replacing it with the genuine. It means that our thoughts, ideas, standards, ambitions and conceptions must all be those which conform to the will of God.

Paul teaches a "Power of Positive Thinking" truth that will work every time. "Finally, brethren, whatsoever things are TRUE, whatsoever things are HONEST, whatsoever things are JUST, whatsoever things are PURE, whatsoever things are LOVELY, whatsoever things are of GOOD REPORT; if there be any virtue, and if there be any praise, think on these things." We are to fill our minds with these things in a world that is filled with the opposite because the opposite is of Satan. Continual renewing of the mind and constant concentration on right thoughts are the secret for manifesting the minds of Christ in our daily life. **STRIVE FOR THE MIND OF CHRIST.**

Brother Len Wertz

WILL THE ROCKS TAKE OUR PLACE?

"Let everything that hath breath praise the LORD. Praise Ye the LORD." Psalms 150:6.

Praise is an important part of the Christian's day-by-day walk. The Lord loves to hear the praises of His people and so often we deeply disappoint Him. When things go wrong and we aren't getting our way in things, we tend to complain and murmur when what we really should be doing is praising God for the experiences that are meant to teach us lessons.

Here is an example of what I am trying to get across. One young man from New Guinea who was attending college in America had a large amount of money stolen and his initial reaction was, "Praise the Lord!" If only we could take this view on life.

The Christian walk is a positive thing and too often we look on the negative side of life. If we could stop and think of what the Lord has done: His love, forgiveness, grace and a multitude of other things, it should make us realize that we serve a **BIG GOD** and what we should be doing is praising Him!

Let us all work together on praising the Lord and as a result we will find our life a more positive and complete one. Let's **NOT** let the rocks cry out in our place!

Sister Tena Skiles
R. 2 Box 8
Cuba, NM 87013

SEEK YE FIRST.....

Jesus is teaching His disciples in the Sermon on the Mount concerning our everyday needs, food, clothing, and so forth, followed it with the words, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:33.

Since the Old Testament is schoolmaster to the new, it is a perfect place to find illustrations to back up Christ and the holy writer's words found in the New Testament. Remember Solomon as a young man fell heir to his father David's throne, the kingdom of Israel. No doubt he felt weak and unable to perform the duties of a wise king who was to rule over so great a multitude of people. I believe he prayed to the Lord for help, and the Lord heard his petition which He answered by night in a dream by asking Solomon what he desired. Solomon's only request was that the Lord give him wisdom to rule his people wisely. Because God saw this young man's choice and that he sought righteousness and wisdom more than anything else, it pleased Him so that He gave Solomon great wisdom, more than any other man on earth has ever had outside of Jesus Christ. Then because he asked for the best gift only the Lord threw in all things: wealth so great that silver lay about Jerusalem as stones, peace in his kingdom so that Israel never had a war in the forty years of Solomon's reign, and apparently a fairly long life until Solomon became so polluted by strange women and idolatry that his kingdom began to deteriorate and his life was cut off. Had Solomon continued to put God and His righteousness first I believe the Lord would have continued to give Solomon all things. But when people begin to think themselves selfsufficient and to follow the lusts of the flesh they degenerate more and more and God's blessings are withheld. How happy the person who walks spiritually in the narrow way laid down in the Bible. His blessings will probably be different from Solomon's, but each person will be blessed according to his needs.

Please read Psalms 37 slowly, prayerfully, and thoughtfully. In the twenty-fifth verse David says, "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." The whole chapter is a blessing to the saint. If we read, obey and trust our Father in Heaven we can meet life calmly with assurance for the Lord truly upholds us with His hand, and we shall dwell for evermore knowing we will never be forsaken neither in this world or in the world to come.

But there is a great problem these days because people are seeking everything greed, pleasure, occult, lust, pride and so forth, but not the wisdom of grace and righteousness in Christ Jesus our Lord who died for us and who created and owns the riches and

blessings of the universe which He is willing and waiting to give us if we will only commit our hearts, minds and souls to Him. People are selling their eternal souls for less than a mess of pottage that has no endurance or any promise of good. They are casting Christ aside, and pushing away the guiding Holy Spirit, seldom read the Scriptures and when they do they warp, twist, bend, discard, and add to, to satisfy their desires with the excuse that we do not all understand the Bible alike and therefore will not be held accountable, and that God will not punish us if we serve Him in our own way. Some rest on their works, neglecting His commandments. Many versions of the Bible have been written in an effort to verify notions and beliefs, and some, they say, to make reading easier which further pushes away the Holy Spirit by man thinking he can do a better more understandable job of explaining when the Bible says the Scriptures are so plain that a fool cannot err therein. Then to justify their claims even further they will say there are more ways to the city than one. But Jesus said, "I am the way, the truth and the life; No man cometh unto the Father but by me." "I am the door of the sheepfold, by me if any man enter in he shall go in and out and find pasture." Salvation is found by faith in Christ Jesus, repentance and baptism. Please read Mark 16:16; Acts 2:38-41; 8:36-39. If any man climbs up some other way he is a thief and a robber and he will be cast out where there is weeping and wailing and gnashing of teeth.

Dear friend, whoever you are, do not make excuses, for all of the eternal beauty and riches of heaven are too great to miss, and the misery and torments of eternal hell are terrible rewards for the fleeting moments of sensual pleasure on earth. Read the Bible with a prayer for the Holy Spirit to lead you in the way of all truth and show you the right way, willing to discard erroneous beliefs and worldly sins and lusts. Accept Jesus Christ on His terms. He is kind, He is not a hard master, but a true friend. He loves you. He died for you and is waiting to bless you with all things good just as He promised, and "all these things shall be added unto you." Come unto Christ now, for none of us know which hour may be our last.

To those of us who have already named Jesus Christ as our Lord and Saviour may we rededicate our lives, cast away every weight of sin and temptation that so easily besets us and live a closer life in Christ Jesus that we may live better and more convincing Christian lives in order to light the heavenward way for others. Remember we are the lights of the world and the salt of the earth and many there be out in the world of sin doomed to eternal destruction who have never been taught and perhaps never have seen the light. The true light is dim. What have we been contributing? And what will be contributed in the future?

Sister Ruth M. Snyder

NEEDED: A BAPTISM OF LOVE

Matthew 20:22, "But Jesus answered and said, Ye know not what ye ask, Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with? They say unto him, We are able."

This verse is taken from a portion of Scripture familiar to those who hear and read the Word of God on a regular basis. The mother of Zebedee's children came with her two sons, who Mark and Luke tell us were James and John, to Jesus to ask that they might sit in a position of honor in His kingdom. Perhaps the reason that Mark and Luke do not mention the mother is because Jesus completely ignores her in his answer and addresses the two who obviously have pride in their hearts.

While we agree with most Bible scholars that the "cup" and the "baptism" both refer to suffering and death, we also believe that Christ's "baptism" was one of divine love. It is impossible to separate Christ's shedding His blood for the sins of mankind from the love God the Father and God the Son had for the world, which we believe God the Holy Spirit desires to put into the heart of every true believer.

Like the two who boasted, "We are able," the vast majority of God's children are not aware what our Lord requires of us. While tradition tells us that James, indeed, suffered and died for his faith, tradition and Scripture would lead us to believe that John died a natural death. However, he did suffer greatly for his faith. Acts 14:22 reads, "Confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God." We believe, all true Christians will, to one degree or another, share the suffering of our Lord for standing for the faith. This should bind us together in a love that the world knows nothing of.

Sadly, it seems our reaction is often the same as the other ten. In verse 24 of this lesson we read the following, "And when the ten heard it, they were moved with indignation against the two brethren." Instead of taking the advantage of having the "greatest elder who ever walked the earth" in their midst and trying to correct a bad situation, they may have voted to start "the church of the ten disciples!" However, in verses 25 to 28 our Lord made them aware that they also had pride hidden deep within their hearts. Was he also instructing the ten that they should minister to the "fallen brethren" in place of having ill feelings against them?

While the New Testament makes it very clear that a New Testament Church needs rules and regulations that are to be upheld by the leadership, it also is clear in our mind that all things

must be done with love. Jesus makes it very clear that we are not to treat one another as the "Gentiles" (unsaved) do. Yet we often see more love shown by the unsaved than we do by those who are supposed to be the redeemed! Our Lord says, "whosoever will be great among you, let him be your minister; (This does not refer to leadership but service); And whosoever will be chief among you, let him be your servant." We believe our Lord desires each and every one of us to be of service in one way or another. Not everyone is qualified to be an Elder, Minister or Deacon. Not everyone can be a Sunday School teacher or hold an office in the church. But we can all pray for one another in times of need along with showing our love and concern. If we show the love the Holy Spirit wishes to place within our hearts we will be seen as "great" and "chief among (mankind)" in the eyes of God.

Verse 28 of our lesson reads, "Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." If we truly have the love of Christ in our hearts we will think of others first and ourselves last. Are we willing to suffer hurt in order to preserve the fellowship of christian love? Do we tarry with a brother or sister on a matter of differences or do we only desire that we be "right?" The Lord Jesus Christ gave His life as He died the cruel death on Calvary's cross. Are we willing to give up a part of our life to help those in need or to visit the sick, the lonely and the aged? Jesus Christ had the divine right to expect complete worship from all of mankind, yet He never made Himself appear as an individual in authority except as He related to the Father. He willingly became a servant to set the example for us. We believe it has been well expressed "Jesus Christ was LOVE in human form."

The reason Christ came and died was because He loved every one ever born so much He desired that they might have eternal life. We as Christians are to share this with all that we come into contact with. However, the earthly church cannot share the love of Christ with an ungodly world until she has a real baptism of love within her ranks, in our opinion. This idea is not original with us, but God has laid it on our heart in a special way. We have written on this subject before, but we feel a real burden on our heart at this time. If God loved us ONLY as we love each other we would all be destined for Hell. We can not practice a life of sin and still expect the love of God to take us to Heaven, but not one of us is without our pride, self-righteousness and lack of compassion at times.

If you have never allowed the love of God to melt your heart and give you the desire to allow Jesus Christ to reign in your life you cannot know true love. If the Holy Spirit has spoken to you through this writing repent and allow Jesus Christ to come into your heart. Follow the Lord in baptism and obedience to His Word. May each

of us desire a baptism of love in our lives that we may serve Him better.

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078



Everybody today seems to know how to make a living, but do we really know how to live.

SIXTY YEARS AGO

May 1, 1929

A GOOD MIXER

J. H. Beer

To mix signifies, first, to bring two or more elements together; second, to unite or blend in a mass or compound; third, to join to associate or join in company.

If you have a vessel containing water, and you add more water to it you have an increase of the same element.

If you add milk to your water you have a compound mixture, neither water, or milk, but a mixture of both, and whichever element has the greater quantity predominates it is still a mixture.

If the man you buy your milk from would add water to your milk you would likely tell him he would have to quit that or you would buy your milk from someone else.

Does he not have just as much right and is it not just as honorable in God's sight as for you to mix your Christian life with the things that are sinful and are contrary to the teachings of Jesus.

Oh, yes, we must be kind and courteous, and respect others, yet we cannot, we dare not, fellowship unrighteousness. (See II Cor. 6:14.)

The man who has no higher aim than to please men cannot be the true servant of God. (Gal. 1:10.) For do I now persuade men or God, or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ.

In conversing with a brother as to why they (the church) had requested their pastor to resign, gave this reason, "Because he was not a good mixer."

In my way of looking at it, it is a sad comment on any church when they must lay aside or shelve their faithful ministers because they won't mix with every new thing that comes along.

God repeatedly warned his people not to mix or follow after the sinful nations around them and when they did so, they had to suffer for it.

I read of a good mixer in the book of Hosea 7:8. "Ephraim, he hath mixed himself among the people." Ephraim was the second son of Joseph. This scripture may refer to the whole tribe of Ephraim.

What ailed Ephraim? It was not because he could not mix with the people, he was a good mixer, he could suit himself to any crowd.

What does God say was wrong with Ephraim. Listen. Ephraim is a cake not turned, a cake only baked on one side is not very palatable, if you think they are try one the next time your good wife bakes griddle cakes.

I believe he was only a half converted man. Ephraim was not only half baked, God says he was like a silly dove.

Men of Ephraim's type can holloa just as loud as anyone else at a dog fight, or root just as hard at a football game as anyone else, and perhaps with more zeal, than they could ever manifest in a prayer meeting.

What effect had this mixed life upon the life of Ephraim. Let us see Hosea 7:9. "Strangers have devoured his strength and he knoweth it not: yea, gray hairs are here and there upon him, yet he knoweth not."

The testimony of God against Ephraim is a true picture of worldly leaders and worldly churches, who have become so mixed with the world, and the things of the world, that they have lost their power for righteousness in the world.

The standard of the Christian life has become so low and the life of the professed Christian so fashioned after the world, that there is little distinction discernable between the professor and the person who makes no profession.

Many churches are dying because worldliness has crowded out the spiritual life, the love of Christ has been exchanged for the love of the world, these things have robbed many a church of her power to lead men to Christ, as the only way to life and salvation. (Acts 4:12)

(II Cor. 6:17) "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

(John 17:16) "They are not of the world, even as I am not of the world."

(John 15:18) "If the world hate you, ye know that it hated me before it hated you." It is not possible to serve the world and

Christ, both at the same time and your service be acceptable with the Father. (James 4:4) "... whosoever therefore will be a friend of the world is the enemy of God."

(John 15:19) "If ye were of the world, the world would love his own:... but I have chosen you out of the world, therefore the world hateth you."

Dear reader, is not the riches of Christ's world more than all the fleeting pleasures of this world to you. May God give you strength and purpose of will to leave the kingdom of darkness, and come into the kingdom of light.

May God bless this message in helping others into the kingdom.

THE NEW TESTAMENT DOCTRINES

The Upper Room

J. H. Moore

It was probably on Thursday evening, not far from sundown, that Jesus sent two of his disciples, Peter and John, into the city, with instructions to find a certain upper room, by following a man bearing a pitcher of water. The large upper room, called the guest chamber, was found, and then the necessary preparations were made for the services of the evening. (Luke 22:8-13) In reading the different accounts of the events of the evening, without special care, it might appear to some that this was the evening of the Jewish passover, but such was not the case, as will be shown in another chapter. It was the evening before the passover.

After everything had been made ready in the upper room, Jesus and his disciples entered. By their presence that evening, and the events to follow, the room was to be made famous. This was to be the last meeting of the Master and his chosen few before his death, and must have been a most solemn occasion. The evening had been, by divine appointment, set apart for the introduction of some of the most significant and impressive institutions ever seen by human eyes.

Without all was excitement. Every street and every public place was thronged with people. They were there getting ready for the passover, and the news concerning the events of the week was passed around. The miracles the Master had performed, and the things he had been saying, from day to day, were, in a large measure, and among the leaders especially, the topics of the evening.

Within the room all was quiet, and each disciple may have been wondering what was to happen. They had been with their Master in many meetings, but had never attended one like this. Here was the

table spread with a simple meal, and all seemed to be in readiness to partake of the repast of the evening. When the hour arrived, which Jesus had in mind, he and the twelve took their places at the table (Luke 22:14), and then followed something never before witnessed by the disciples.

MANY JEWELS

Christ's church has many "jewels";
Each is spark'ling and bright.
And the work they are doing
Reflects His shining light.

They have pure love in their hearts,
But they don't keep it there.
It shines in all directions
Just like a burning flare.

No way can it be hidden
(And they'd not want it so),
For they want some poor sinner
To want God's "golden glow."

With garments of salvation
The Lord's bride is adorned
With a robe of righteousness,
Waiting some glorious morn.

And so, to you who read this,
Are you spark'ling for Christ?
If His love is not within,
How can it shine outside?

- Sister Irene Stout
Rt. 1 Box 160
Wabash, IN 46992

OBITUARY

IVENE DIEHL

Sister Ivene Diehl, age 91 years, 1 month, 17 days, passed away Monday morning, April 3, 1989 at Good Samaritan Hospital, Dayton, Ohio.

She was formerly of 10910 Old Dayton Road, New Lebanon, Ohio.

She was a long time member of the Englewood Dunkard Brethren Church where she attended faithfully as long as health permitted.

She spent the past couple years in the Brookhaven Nursing and Care Center in Brookville, Ohio and is the last member of a family of six children.

Much loving kindness and care was given to Ivane by the Dallas Lakes family and was greatly appreciated.

She will be sadly missed by relatives and friends.

Funeral services were held on April 6, 1989 at Rogers and Holp Funeral Home by Brother Edward Johnson, assisted by Brother Paul Stump and Brother William Heisey. Interment was in the Eversole Cemetery.

NEWS ITEMS

NOTICE

Opportunity for Christian service employment. Teacher openings available at Bethel Dunkard Brethren Christian School. Contact: Bro. Jason Reed, at 717-866-6489 evenings or 717-866-5018 days.

THANK YOU

Thank you is so inadequate to express my appreciation to all of you for your concern, cards, letters, prayers, flowers and visits during my illness. We praise the Lord daily that no cancer was found in the rest of my body. May our great God bestow an extra special blessing on each and every one of you! You're wonderful. Again, thank you!

Sister Fae Kasza

THANK YOU

We want to thank each one for the cards and gifts you sent for our fiftieth anniversary. Thank you and may God bless each one.

Brother and Sister Delma Stump

WEST FULTON, OHIO

The West Fulton Congregation is looking forward to a Lovefeast on May 20 and 21. Services will be starting at 11:00 on Saturday. Anyone who can is cordially invited to come and worship with us.

Sister Diane Heisey, Cor.

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BIBLE MONITOR

VOL. LXVII

MAY 15, 1989

NO. 10

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

LIVING FIRE

O for that flame of living fire,
Which shone so bright in saints of old;
Which bade their souls to heav'n aspire —
Calm in distress, in danger bold.

Where is that Spirit, Lord, which dwelt
In Abraham's breast, and sealed him thine?
Which made Paul's heart with sorrow melt,
And glow with energy divine?

That Spirit, which from age to age
Proclaimed thy love, and taught thy ways?
Brightened Isaiah's vivid page
And breathed in David's hallowed lays?

Is not thy grace as mighty now
As when Elijah felt its pow'r:
When glory beamed from Moses' brow;
Or Job endured the trying hour?

Remember, Lord, the ancient days;
Renew thy work; thy grace restore;
And while to thee our hearts we raise,
On us thy Holy Spirit pour.

- unknown

A WILLING SPIRIT

In the Garden of Gethsemane, the Apostles, even those closest to Him, slept while Jesus agonized in prayer. Each time He returned to them they were asleep. He urged them to pray more intently and whole-heartedly but their physical weariness that night caused their eyes to close in sleep. Jesus' comment was, "the spirit indeed is willing, but the flesh is weak." There was a Spiritual desire but the physical body hindered full, free service. Physical lethargy slows what the Spirit tries to accomplish through men's lives.

The Holy Spirit's will is to do the will of God. Therefore the Spirit leads each person in whom He dwells to desire and to do God's Will. Although the Spirit has a perfect understanding of what should be done there may be less than perfect willingness on the part of the person, in whom He dwells, to be led that way. The human mind, which controls the human body, is often persuaded by an evil spirit or by worldly associations to choose a contrary pathway.

The indwelling of the Spirit does not, by itself, guarantee a faithful following of God's will. The Spirit must be listened to and obeyed. To consistently ignore the leading of the Spirit can mean the removal of the Spirit. This extreme measure will not come until every effort has been exhausted in attempting to bring about obedience. God gives His Son's name to those who believe and follow Him. He desires those who have that name to live the same way as His Son. Jesus ever desired to do His Father's will even to the giving of His life on the cross to provide redemption. Christians, bearing His name, should desire to follow His example.

THE BIBLE MONITOR**MAY 15, 1989**

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His example included the various ordinances such as feet-washing. He specifically commanded that as He had washed His disciples' feet, they should in turn wash one another's feet. He promised a blessing for doing as He had done. By the Holy Spirit this scene is described so we know what He did. That same Spirit directs those in whom He dwells to do likewise. Many, especially those untaught, resist the Spirit's direction. The Spirit is willing for them to do so, but the human mind finds excuses for not doing so, such as, there is no need to actually wash feet but only do some deed of humility or kindness. While good deeds are always in order, feet washing must be carried out as Jesus did it. Jesus did many good deeds in healing and feeding people, but it was only by washing feet that He promised a blessing.

The ordinance of feet washing illustrates another point about the Spirit's direction. Feet washing or any other command needs to be practiced with the Spirit in it. Empty forms, practiced just because it is the time and place for them to be practiced, are hypercritical and worthless in advancing the Christian life. If practiced as a fulfilling of the letter, it will eventually seem valueless and will be thrown aside.

If feet washing is only practiced at certain times in a formal way without any teaching concerning its Spiritual purpose it will become either despised or just a quaint custom. The ordinance delivered by Jesus deserves a better fate.

While formalism is a danger, there is an opposite danger, just as deadly. The danger of Spiritualizing the ordinances so there is no form left by which they can be carried out is real. The reasoning of some is that any form will be alright as long as there is a reference made to the Spirit. To practice feet-washing without washing feet would seem illogical. The act of washing feet in itself symbolizes the humility and service that the Spirit wishes to teach. To eliminate the form is to eventually weaken the teaching of the Spirit. When first abandoned there may be great enthusiasm for service and humility shown in other ways but with its disappearance that desire will lessen and even disappear. The Spirit is necessary to make the form meaningful but the form is needed to emphasize what the Spirit teaches.

This rule can be applied to many other doctrines and ordinances besides feet-washing. The effect of abandoning the practice of the ordinances can be seen in a lessened Spirituality. A church body lacking Spiritual life cannot attract nor help those who seek Spiritual life. To offer Spiritual help and strength, the Church must not err toward either the extreme of formalism nor the extreme of Spiritualization.

With twentieth century pressures upon the Church to conform to

the easy, worldly way, there must be an effort made to hold to the forms given for perpetuating the Spirit's work and teaching.

ESPECIALLY FOR YOUNG PEOPLE

"TONGUES"

Speaking in tongues is such a timely topic today among religious people and yet we address it so seldom that I wonder how well informed we are about its practice and its validity.

There is no doubt that the Bible teaches that tongues is a genuine spiritual gift. But, because the spread of the tongues speaking practiced by many religious groups, and because they associate tongues with spirituality, we begin to question whether we are really experiencing everything God wants us to experience if we don't speak in tongues ourselves.

The only way we can determine if any experience is Biblical is to test it by the Bible. Let us look at several things that are cleared up by our research of the Word. First, we are baptized by the Spirit when we are baptized by water and not when we speak in tongues. We might well be filled with the Spirit repeatedly as we need special power in certain situations and as we yield to God's control. But the presence of tongues is not a necessary accompaniment or proof of the baptism of the Spirit. Paul said in I Cor. 14:5, that all of the people did not speak in tongues and yet they were baptized of the Spirit. Any teaching which insists that speaking in tongues is an indication of Spirit filling is not following the Scripture.

Second, the distribution of spiritual gifts is limited in various ways. Each Christian exercises a different gift or combination of gifts and each gift is blessed of God and necessary for the edification of all the church members. Some gifts are even more necessary in any particular generation. Giving a gift to one generation and withholding it from the next does not mean God's power is in any way lessened. It just indicates that His program is changed for that time period. If God desired to give the gift of tongues to first century believers and not to later Christians, that in no way indicates that He is not the same.

Third, I Cor. 13:8 says, "Whether there be tongues, they shall cease." If we study that phase thoroughly in the Greek, we find that it may be taken literally as it is written. They might well have died with the founding era.

Fourth, there are more important gifts than tongues and we are to seek the greater gifts. Paul listed them in order of importance... apostleship, prophecy, teaching, miracles, healing, helps, administration and lastly, tongues.

Finally, Christlikeness does not depend on speaking in tongues. Our goal must be Christlikeness and to bear the fruit of it. That fruit

does not include speaking in tongues or working miracles. (Gal. 5:22-23) As far as we know, the Lord never spoke in tongues and we can imitate Him perfectly and not speak in tongues ourselves. We do not need to feel the pressure that our spiritual lives are lacking in some way because we are not speaking in tongues. We should seek, rather, a deeper understanding of His Word and His will for our lives.

Why is there so much interest in speaking in tongues today? It is my opinion that some of that interest is satanic as Satan works to promote a kind of godliness through a counterfeit religious experience. Satan delights in sidetracking believers from more important activities by leading them into the things of lesser importance. Don't miss the best means of fostering your spiritual life. Diligently work to express the fruit of the Spirit in your life and stick to basic and scripturally clear processes for spiritual growth. "Covet earnestly the best gifts."

Brother Len Wertz

RIGOROUS AND RITUALISTIC OR VIGOROUS AND VICTORIOUS?

One of the charges that keep coming up against those who follow the plain way of life is that we are legalists. They would say we are rigorous (very strict or harsh, as rules) in place of being vigorous. Perhaps it is time for us to do some personal examination to see if the charges are true or not. Hopefully with the aid of the Holy Spirit we would like to look at a few verses in the book of Galatians chapter one with this thought in mind.

Galatians 1:9, "As we said before, so say we now again, If any many preach any other gospel unto you than ye have received, let him be accursed." Paul shares a very serious warning in this verse. It is so serious that he repeats a statement he had made in the previous verse. The vast majority of popular preachers today teach that Paul is saying that our salvation depends on the death, burial and resurrection of Jesus Christ plus nothing. They say to add anything to this is legalism and preaching another gospel. We consider this to be a very serious charge. For Paul clearly states that anyone who preaches another gospel is to be accursed. It has been rightly said that anything taken out of context is nothing but a pretext. In order to see what Paul is speaking about we have to look at the previous verses. We believe Paul's definition of the gospel he is speaking about is to be found in the last part of verse 3 and verse 4 of our study chapter. "... our Lord Jesus Christ, Who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father."

Now, let us look at verse 10. "For do I now persuade men, or

God? or do I seek to please men? for if I yet pleased men, I should not be the servant of Christ." It is not hard to persuade individuals to "pray a sinner's prayer" if no real commitment is involved. While we would not be overly judgemental of those who knock on doors and walk the streets seeking to win souls for Christ, we have to question who is actually doing the persuading? Many individuals will consent to "accept Christ" merely to get rid of the one who is trying to persuade them to do so. We feel very strongly that it is very dangerous to ask an individual if he or she believes certain verses in the Bible and then assure them that they are saved for all eternity. Paul says that the gospel includes being delivered from this present evil world. When God persuades an individual, through the work of the Holy Spirit, they will desire to leave their worldly ways and be new creatures in Christ. We can be men pleasers and tell them that what we do has absolutely nothing to do with our salvation. But we cannot do so and be true servants of Christ.

Verse 11 reads, "But I certify you, brethren, that the gospel which was preached of me is not after man." Can we be so bold as Paul? While we are not all preachers, what we share with others is very important. If we write or speak error we will be accountable to God. If you want to be a man pleaser tell individuals that they can continue in worldly pleasures and follow the styles of the world. You will receive many "amens" and possibly a very large following. But you will not have the blessing of God.

There is another danger, however, that we feel a need to address. We can be very rigorous in our demands but only have a manmade ritual. It is sad that many individuals studiously follow a tradition but have never experienced a born again change through the work of the Holy Spirit. They lack the assurance of salvation that is given in the Word of God. I John 5:13 tells us, "These things have I written unto you that believe on the name of the Son of God; that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God." While the danger of being legalistic is very real and needs to be addressed, we must also avoid a "one verse gospel." The same John who gave us this wonderful assurance of eternal life by believing in the Son of God, tells us how we know that we have passed from death unto life. I John 2:3, "And hereby we do know that we know him, if we keep his commandments."

Our final verse we wish to look at in Galatians chapter one is verse 12. "For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." Paul was saying that what he had to share was not received by a man or taught by man's tradition but was revealed to him by Jesus Christ. This is why we must

accept the teachings of Paul as being as important as the books commonly referred to as The Gospels, which contain the teachings of Christ. But we also see a lesson for us in this verse. Whenever we hear or read an opinion of a man we have to check to see if it corresponds to the Word of God. This is not always an easy task. Some men appear to be very well versed in the Holy Word of God and can be very convincing with their arguments. But we must always remember to accept the WHOLE word of God as it is written, not as some men interpret it. Secondly, the Holy Spirit must be our teacher. If we only follow what our heritage or modern day teachers and preachers tell us we will not have the personal conviction we need. We would again remind us that all of the New Testament is the revelation of Jesus Christ. Also remember that the whole Bible is given for our instruction and use, but God's perfect will is found in Jesus Christ.

Let us go beyond being rigorous and ritualistic to being vigorous and victorious in the Lord Jesus Christ. There is no ritual, including belonging to a "super spiritual" movement, that will bring us safely to the shores of Heaven. We must continue in the faith and put our full trust in the finished work of Jesus Christ on Calvary. What are we putting our trust in?

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078

WILL HE NOTICE?

Since my Lord has so much to do
So many people He must see,
Then when I break the speed limit,
Suppose that He will notice me?

And can I tell a little lie?
(I know other folks that lie, too.)
Can't I deceive just one more time?
Or does He see all that I do?

Will He know if I run or walk?
Where I go and each step I take?
Beware! Oh, soul, yes the Lord knows
If I'm sleeping or if I awake.

He knows all the thoughts of my mind,
Even actions before I act.
He numbers the hairs on my head
And counts grains of sand — 'tis a fact!

Be not deceived, God is not mocked;
I must give an account for me.
Just how I've lived while here on earth
Points the way to my destiny.

My Lord's ways are past finding out;
My feeble mind can't understand
The mysteries of all His love
And how He holds me in His hands.

How He can guide my every thought,
Lead me in His unerring ways,
When I submit my soul to Him,
Then I give Him unending praise.

Sister Irene Stout
R 1 Box 160
Wabash, IN 46992

SIXTY YEARS AGO

May 15, 1929

CONSCIENCE

J. E. Demuth

In the original language conscience means a knowing with oneself, and is not only self-conscience, but also God-conscience; through disobedience man came to a personal and experimental knowledge of good and evil, as disobedience to the known will of God.

Schaff defines conscience as "inborn sense of right and wrong"; it is established in every human breast, even the heathen. It may be weakened, defiled, (Titus 1:15) become evil, (Heb. 10:22) through wrong influence. It may be hardened or seared as with a hot iron until it ceases to act. At first it severely condemns sin; by continuing in sin, it becomes weaker and weaker until it ceases to respond and the soul is forever lost, unless it is purged from dead works to serve the living God.

A pure clean conscience judges the moral character of our actions and motives, and approves, justifies, or censures, and condemns according to knowledge (Rom. 2:14-15). The question arises, is it a safe guide? How else can a man detect good from evil? But does it always function as such? India mothers have cast their children into Ganges River as an offering to their idol gods, because of conscience. In other cases revenge seems to satisfy some men's conscience; the apostle Paul with a good conscience

void of offense toward God and man, persecuted unto death the followers of Jesus (Acts 22:4). He did as the Book says of others whosoever killeth you will think he doeth God service (John 16:2). Paul confessed after he was miraculously converted that he persecuted Jesus ignorantly in unbelief; because he was taught to believe that Jesus was not the promised Messiah. No wonder he said the world by wisdom does not know God; he had the experience of much learning. These instances show that conscience when not thoroughly enlightened by heavenly wisdom may easily lead astray. A man may feel right and still be wrong. Error believed, or to believe that which is not true has the same effect on conscience as truth, because it has been mistaught. When Paul was enlightened, he found he was wrong and Jesus was right, he submitted himself at once to Jesus and his conscience agreed to the change in his life. It is readily seen that the decisions of conscience is according to its honest belief, and its belief is governed by educational environments and associations. A child reared in a home of immorality and vice is trained to look upon life in a different way from what a child of Godly parents does. What one favors the other abhors.

If a person is taught to think there is no harm in certain sinful indulgences, or that by living a clean, moral life he will be saved without obedience or by part obedience, man thinketh in his heart so is he. Sometime ago I spoke to a lady about the importance of being born of both the water and the Spirit. She said she had been a Christian many years and never received water baptism, and has the experience within her breast that she is saved. I replied, "be very careful. Do not trust any spirit that satisfies your conscience in living in disobedience to the command of the Judge of all the earth. The Holy Spirit does not lead that way, but it leads into unreserved obedience of all truth. 'The Father, the Word and the Spirit, these three are one' (I John 5:8). These three are the Christian's only safe guide. The conscience instructed by these will be a safe monitor, and a comforting help; and we as Christians will enjoy the answer of a good conscience toward God."

To have a pure conscience we must have a pure heart. Therefore the injunction, keep thy heart with all diligence for out of it are the issue of life (Prov. 4:23). Conscience is like a watch. The watch to indicate right must be set with the standard time. Likewise the conscience must be directed by the standard of right, the inspired word of God.

The support of a good conscience is indispensable in the christian life. It is necessary to keep it tender and responsive to the inspired word. We must not use our liberty in even lawful things in a way that will offend a weak brother for whom Christ died, to

wound his weak conscience is to sin against Christ. See Romans 14 and I Cor. 8.

We are responsible for our treatment of conscience.

THE NEW TESTAMENT DOCTRINES

The Rite of Feet-Washing

J. H. Moore

In the previous chapter we left Jesus and his disciples seated at the table, on which was the evening meal prepared for the occasion. We have no way of knowing of what the meal consisted. We know, however, that there was on the table bread, some soup, and some oriental wine, unfermented, of course, called the "fruit of the vine."

There was, probably, a moment's silence, then Jesus arose from the table, laid aside his loose outer garments, girded himself with a towel, poured water into a basin and proceeded to wash his disciples' feet, and to wipe them with the towel wherewith he was girded (John 13:2-5). Seemingly without a word of explanation, he passed from one to the other. The disciples looked upon the act with profound amazement. Never before had they seen or heard of the like. They had probably seen servants wash their masters' feet. They had heard of the priests washing their own feet at the laver of brass before entering the tabernacle (Ex. 30:19), or had even washed their own feet, as was an Eastern custom (Gen. 18:4), but for a teacher to wash the feet of his disciples, or the master to wash the feet of his servants, was as new to them as it was astonishing. All save Peter quietly submitted to the act, and he, too, submitted after being told, "If I wash thee not, thou hast no part with me" (John 13:8). Not one of them at first comprehended its meaning. There was nothing like it in the law of Moses or in the usage of the Jews. They were, for the time, unable to gather any lesson from the service. It could not be for the cleansing of the feet, for in that case Jesus should have had his own feet washed. It was a rebuke to their selfishness. That much they could comprehend. The thing itself was before them, but what could it mean! Jesus now proceeds to tell them.

He had set them an example. He had given them the practical part of the lesson. This they could see with the eye. Then he said: "Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master have washed your feet; ye also ought to wash one another's feet, for I have given you an example, that ye should do as I have done to you" (John 13:13-15). What they had been beholding with the eye, they now began to comprehend. They understood that he was establishing a religious institution, or

ordinance, to be observed in the assembly of the saints. In this they were confirmed by what followed later in the evening.

Before them was a lesson in the twofold form. Jesus had done to them the very thing he desired them to do to one another. Then he told them that they "ought to wash one another's feet." The example and the command, in connection with the Lord's supper and the communion that followed, fully confirmed them in what they saw and now understood. Jesus then explained to them that the rite of feet-washing had a spiritual import, for he said of their condition, "Ye are clean, but not all" (John 13:10). Judas, being a sinner, whose heart was not in the service, was not clean, but the others were. They had purified their souls in obeying the truth, and were now prepared, as one family, to engage in the further services of the hour.

In a quiet way, they had learned a lesson of unselfishness and humility. The conduct of the Master, in washing their feet, was a sharp rebuke to the selfishness they had displayed in seeking the best and the most honorable seats in the kingdom of God. Then there was the lesson in humility, — serving one another, in a religious institution. The lesson was so deeply impressed that they never got away from it.

Feet-washing, as a religious rite, continued in the church during the time of the apostles. It is clearly mentioned in Paul's letter to Timothy where instructions are given concerning the widows to be taken into a special number. One qualification is that "if she hath washed the saints' feet" indicated a condition of great value in the estimation of Paul. No one should be selected for the number referred to who had never engaged in this sacred rite, established by Jesus himself. It was important that those who became the teachers of the younger women should have engaged in every good work, and the washing of the saints' feet was one of them.

The simple fact that is here referred to proves that the practice still prevailed in the Christian church at the time Paul wrote his letter to Timothy. Paul would never have written this kind of a letter to a church that did not believe in washing the saints' feet as a religious rite. The lesson having been given by precept and example, was so plain that there was no occasion for misunderstanding it, hence it was continued as a practice in the church, in harmony with the specific command of the Savior.

THE REPROBATE MIND

Please read Romans 1:21 to the end of the chapter. Verses 25 and 28 reads: "Who changed the truth of God into a lie, and worshipped and served the creature more than the creator, who is

blessed forever. Amen." "And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient." Then the chapter goes on to enumerate a catalog of sins that are brought into people's lives because they rebelled against God's commandments and God gave them over to reprobate minds.

Webster's Unabridged Dictionary gives the following meaning of reprobate: 1. To disapprove with, detestation or remarks of extreme dislike, to disallow or reject. 2. To abandon to punishment without hope or pardon. Syn. to condemn; reprehend; censure, disown; abandon; reject. Reprobate. Ad. 1. Not enduring proof or trial; not of standard purity or fineness; disallowed; rejected.

"Reprobate silver shall men call them because the Lord hath rejected them." Jer. 6:30. 2. Hence abandoned to vice or punishment; morally abandoned and lost. Syn. Abandoned, vitiated; deproved; corrupt; wicked; profligate; base; vile; cataway.

Reprobate, N. a person abandoned; one morally lost. "I acknowledge myself a reprobate, a villain, a traitor to the king "Raleigh."

Rebellion against God and His commandments is not a light matter in God's sight, and brings condemnation to the soul that does such knowingly and intentionally. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." I wonder if this may be the sin that I John 5:16 speaks of.

The worship of the creature is very prevalent in our day and we see the catalog of sins that follow the rejection of God — "un-righteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, whisperers, backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents, without understanding, covenantbreakers, without natural affection, implacable, unmerciful: Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them." verse 28-32.

Brethren, sisters and friends it behooves each one of us, or should, to do all in our power to serve God fully as our carnal man can in this world that we not lose our eternal heavenly home with our Redeemer and the saints of all ages. We are only pilgrims passing through, this is not our final home. There will be no evil in heaven, no good thing in hell. Today we must choose our destiny by whom we serve, Christ or Satan. Life is serious, eternity is sure, we have no time to trifle with God's Word, to do our own thing and think we will have time later to serve God. Time is swiftly running out and when we cross Jordan's tide we will exist in another world doing the things our hearts and minds craved while in this life be

they good or evil in the place prepared for those who do those deeds. The devil has deceptions, even spiritual deceptions to try to confuse and sidetrack every person, and we must stay close to the Saviour and His Word in faith, word and deed or we will be deceived and perhaps lose our reward and even perhaps given over to a reprobate mind when God will let us do our own thing until salvation is beyond our reach. Sad, sad, indeed!

I pray that each one give himself diligently to study the Scriptures, think on them, pray for the Lord's guidance, then listen to the still small voice that we know is God's Word, then walk spiritually, daily in the way with faith and trembling, then finally to sing the song of deliverance with the redeemed of all ages. What a CHORUS that will be! Halleluiah! Praise the Lord!

Humbly submitted,
Sister Ruth M. Snyder

THE COOK OR THE BOOK, WHICH?

(Cook-stove Apostasy)

The Cooking Squad versus Praying Band

The early church PRAYED in the UPPER ROOM, the Twentieth Century church cooks in the SUPPER ROOM!

Today the SUPPER ROOM has taken the place of the UPPER ROOM! PLAY has taken the place of PRAYER, and FEASTING the place of FASTING. There are more FULL STOMACHS in the church than there are BENDED KNEES and BROKEN HEARTS. There is more fire in the KITCHEN RANGE than there is in the CHURCH PULPIT. When you build a fire in the church kitchen, it often, if not altogether, puts out the fire in the CHURCH PULPIT; ICE CREAM chills the fervor of SPIRITUAL LIFE.

The early Christians were not COOKING in the SUPPER ROOM the day the HOLY GHOST came, but they were PRAYING in the UPPER ROOM! They were not WAITING on TABLES, they were WAITING on GOD. They were not WAITING for the fire from the stove, but for the FIRE from ABOVE.

They were DETAINED by the COMMAND of GOD, and not ENTERTAINED by the CUNNING of MEN. They were all FILLED with the HOLY GHOST, not STUFFED with STEW or ROAST.

Oh, I would like to see the COOKING SQUAD put out and the PRAYING BAND put in. Less HAM and SHAM and more HEAVEN. Less PIE and more PIETY. Less use for the COOK BOOK and more use for the OLD BOOK. Put out the fire in the church kitchen and build it on the CHURCH ALTAR.

More LOVE and more LIFE. Fewer, DINNERS and get after the

SINNERS. Let us have a church full of WAITERS, WAITING on GOD, a church full of SERVERS, SERVING GOD and WAITING on His dear SON from HEAVEN.

- Author Unknown

OBITUARY

VIRGIL SINES

Bro. Virgil W. Sines, 88 of Route 2, Swanton, Maryland died Tuesday, January 17, 1989 at Sacred Heart Hospital, Cumberland, Maryland.

Born February 20, 1900 in Hyndman, Pennsylvania, he was the son of the late Aaron and Carrie (Harden) Sines.

After working as a coal miner, he was employed by the Baltimore and Ohio Railroad for twenty years prior to his retirement. He was a member of the Broadwater Chapel Dunkard Brethren Church where he served as a Deacon for many years.

He is survived by his widow, Hilda (Broadwater) Sines; two sons, Ronald Sines, Frostburg, Maryland and Donald Sines, Rawlings, Maryland; four daughters, Hazel Goff, Hollis Wilt and Freda Labbe, all of RD 2, Swanton, Maryland; and Alma Kroll, Barton, Maryland; one brother, Oscar Sines, Swallow Falls, Maryland; one sister, Evelyn Whitacre, Oakland, Maryland; eighteen grandchildren and twenty-one great-grandchildren.

Friends were received at the Boal-Warnick Funeral Home, Westernport, Maryland.

Services were conducted in the funeral home at 1 P.M., Friday, January 20, 1989 by Bro. Virgil Leatherman and Bro. Eugene Kauffman. Prayer by Bro. Frank Shaffer.

Burial was in Rest Lawn Memorial Gardens, LaVale, Maryland.

The family wishes to thank all who remembered us with prayers, cards and letters since the death of our loved one.

NEWS ITEMS

NOTICE

The Lord willing, General Conference will be held at the Maranatha Bible Camp, June 9-14, 1989, located on Interstate 80, 13 miles east of North Platte, Nebraska. Get off at the Maxwell, Nebraska exit and then south about one eighth mile to the service road, then west two miles.

Those coming by plane or bus can call the camp grounds from North Platte, and someone will meet you. Don't plan to get off the bus at Maxwell. There is no train service to North Platte.

Bring your own linens, blankets and pillows. Some pillows will

be available. Linens will be furnished to those who don't have room to bring them.

Conference cost this year is going to be \$16.00 per day, for adults. Send your donations to the Trustee Board to help cover this expense.

Send your reservations to:

Bro. Jerry Moss

Rt. 1, Box 235

Dallas Center, IA 50063

or

Bro. Lee Reed

Rt. 1, Box 104-a

Quinter, KS 67752

Address:

Maranatha Bible Camp

P.O. Box 549

North Platte, Nebraska 69101

Telephone: 308-582-4512

Brother Carl E. Reed

Arrangements Committee

MINISTERIAL LIST CHANGES

The new address of Elder John Pepper is 150 Wolf's Budge Road, Carlisle, PA 17013. The telephone number remains the same.

The address of Bro. Mark Andrews is 11006 College Lane, Kansas City, MO 64137. Telephone: 816-763-6263.

MECHANICSBURG, PENNSYLVANIA

The Lord willing, the Mechanicsburg Congregation is looking forward to another Revival Service from June 18 to 25, 1989. Bro. Dennis St. John plans to be with us as our Evangelist.

Please include these meetings in your plans and join us in prayer for a harvest of souls.

Sister Mary Hartz, Cor.

WINTERHAVEN, CALIFORNIA

The Winterhaven Congregation enjoyed another Lovefeast Service, April 29-30. We were glad for the visitors from the Pleasant Home Congregation.

Sister Susan Cook, Cor.

THANK YOU

We wish to thank all the dear people who remembered us on our Golden Wedding Anniversary, with cards and gifts. Also for those who took time to be with us on our special day. May the Lord richly bless everyone is our prayer.

Brother Virgil and Sister Ethel Leatherman

ADULT SUNDAY SCHOOL LESSONS FOR JUNE 1989

June 4 - The Little Book - Revelation 10:7-11.

1. What is the little book?
2. Why was John to eat the book?

June 11 - The Two Witnesses - Revelation 11:1-14.

1. Who are the two witnesses?
2. In what activity are these witnesses involved that results in their death?

June 18 - FATHER'S DAY - I Cor. 4:1-21.

1. What is the message to us fathers in verse 15?
2. Fathers, are we faithful to our challenge in Hebrews 13:17?

June 25 - TEMPERANCE - Jeremiah 35:1-19.

1. How does temperance influence us spiritually?
2. Will our example of temperance influence our descendants like Jonadab's? verse 6.

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR JUNE 1989

June 4 - Our Principles - I Peter 2:1-25.

1. By whose principles are you living?
2. Where do we find the principles that lead to LIFE?

June 11 - Consistency - Phil. 1:25-30, I Thess. 4:9-12; I Tim. 3:7, James 3:12-18, II Peter 3:11-14.

1. How does consistency affect our witness?
2. List some qualities Christians should be consistent in.

June 18 - FATHER'S DAY - Mark 9:14-27, Luke 8:41-42 and 49-56.

1. How can you help your father to guide your life?
2. Have you prayed for your father today!

June 25 - Temperance - Isa. 5:11, 22-24, Prov. 23:19-21, 29-32, Luke 21:34, Eph. 5:18-20.

1. Define temperance as it applies to our lives.
2. Can we expect Spiritual victory without temperance in our physical lives?

Paul Stump
10340 N. Diamond Mill
Union, OH 45322

(USPS 054-780)

BIBLE MONITOR

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NO. 11

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

TAKE TIME TO BE HOLY

Take time to be holy, Speak oft with thy Lord;
Abide in Him always, And feed on His Word.
Make friends of God's children; Help those who are weak;
Forgetting in nothing His blessing to seek.

Take time to be Holy, The world rushes on;
Spend much time in secret With Jesus alone —
By looking to Jesus, Like Him thou shalt be;
Thy friends in thy conduct His likeness shall see.

Take time to be holy, Let Him be thy Guide,
And run not before Him, Whatever betide;
In joy or in sorrow, Still follow thy Lord,
And, looking to Jesus, Still trust in His Word.

Take time to be holy, Be calm in thy soul;
Each tho't and each motive Beneath His control;
Thus led by His Spirit To fountains of love,
Thou soon shalt be fitted For service above.

- W. D. Longstaff

PROFIT

When a new business is established, the owner hopes to make enough profit so the business can continue. Without a profit, there is no way a business can continue, unless it is subsidized by the government or run at a loss for tax purposes. The goal of a business owner is to make money enough to not only pay the expenses but also retire debt and to have some left over as a reward for the effort expended. Without profits there would be no new business started or older ones continued.

Profits sometimes are spoken against. Usually this occurs because certain industries and services have been guilty of unreasonable profits. Greed often makes owners seek an even greater return on their investment. They try to take advantage of the public's need for what they offer.

Profits are not limited to financial gains. Gains in other areas of our lives can be profitable. The effort we invest in our education can be profitable, if the right subjects are studied with an attitude of applying that knowledge to the glory of God.

The New Testament writers speak of a Spiritual profit available to all believers. This gain may not appear to the world or be seen in the financial ledger. Although our lives may not appear profitable from the natural or financial view of men, still they may be profitable as God views the balance sheet of our lives. Our lives are more than food, drink and money. This is why the love of money can be so dangerous to men. As they love and seek monetary profit, they forget there are greater profits to be found in serving God.

Another diversion that often occupies the time of people today is

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sports and exercise. A great deal of time and money is spent on pursuing a physical condition and shape that is popular. There is often an element of immodest dress and behaviour that accompanies these activities. While our easy, modern lifestyles do lead to soft and unhealthy bodies, usually moderate exercise and dieting in the home will correct the problem. There is some profit in bodily exercise, but there is more profit in Spiritual exercise.

We should not forget the profitability of the Bible for our Spiritual lives. We need to be good workmen in our study and application of the Scriptures. The Scriptures are "God-breathed", therefore they are profitable for us, "for doctrine, for reproof, for correction and for instruction in righteousness." The Word of God is what we need not only for the salvation of our souls but also for the ordering of our daily lives. There are principles that can be applied to modern situations just as they were to ancient situations. Making a profit in business demands an effort, profit from the Scriptures also demands an effort.

Preaching is often not thought of as profitable. Too often preaching is viewed as dull, boring and repetitious. While that may be the case many times, there is still profit to be gained by the one who will invest the time, effort and interest necessary to glean the Spiritual lessons given. Paul spoke of giving all his efforts, not for his own, but for his bearers' profit. He was willing to be used and spent in the services of God. He may have spoken words of reproof and correction but they were designed to improve the hearers' Christian lives.

Christianity demands more than belief, it demands Christian living. Even the devils believe and tremble. They know who Jesus is and they know what their final end will be. Certainly the Christian must go beyond what the devils believe. The Christians must apply that faith by the works that are consistent with it. Faith without works is not profitable.

The Christian may be able to speak, sing, pray or serve in many capacities yet not be profitable. With all these talents, there is no profit if there is no love. All can be done in a way that seeks the praise of men. These things may lead astray rather than righteously. The love of God was profitable toward us, so we in turn must reflect that love to others. We need to be careful that though we may be doctrinally correct that yet we may lack the love that is merciful and forgiving. The love of God has been shown to us not for just our own good but that we in turn might share it with others. By being shared, it has increased profitability.

Every business is established with the hope of making a profit. The books of the company are gone over diligently to find whether there will be a profit or not. In the end, that is determined by what

is written on the "bottom line." The bottom line of the Christian's life must be, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?"

ESPECIALLY FOR YOUNG PEOPLE

"The Love of Money or the Love of God?"

In the world we live in today, it seems one of the quickest ways to lose popularity is to talk about money. Even though the Bible talks to us clearly about it, we are prone to take up the world's views of it. A vital spiritual life is related to fellowship with the Lord, prayer and service. But our love for God may be proved by something that is a major part of everyone's life and that is our use of money. How we use our money demonstrates the reality of our love for God. It proves our love more than knowledge, length of prayers or prominence of service. These things can actually be feigned, but the use of our possessions show us up for what we really are.

The Apostle John said, "But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion (heart) from him, how dwelleth the love of God in Him?" (1 John 3:17) We might well not have the opportunity to lay down our life for our brother but we could have the opportunity to give him money and goods in a time of need. If we fail to do this it shows that we do not love our brother and in reality, we do not love God as we should.

The Bible is full of practical applications and suggestions in dealing with finances. These are practical exhortations. Everywhere in the Bible miserliness, greed and avarice are denounced. Conversely, generosity, hospitality and charity are extolled. The Word teaches that the gift of giving can be exercised by all Christians regardless of their individual financial status.

There is a tendency when we read the Bible passages that speak of money or rich people to apply them to someone else. We look at the person in the next higher income bracket and transfer the teaching to him. We so easily forget that there is someone in the next lower income range who is looking at us and applying the teaching to us. We are all rich to someone else... thus, the teaching applies to all of us.

1 Corinthians 16:2 sets down four principles in giving:

1. It is important that each person give. ("LET EVERY ONE OF YOU.") It is our responsibility and privilege and is a manifestation of our love for God. What you give is your personal business just as long as you are giving it in conference with God before whom all things are naked and open.

2. Giving is to be proportionate. ("AS GOD PROSPERS YOU.")

The New Testament does not set a rule on the amount. This is in sharp contrast to the Old Testament which required a tenth of all be given to the Levites. There might be a variation in proportion from year to year, especially for self employed people. When prosperity comes it should be used to give more... not necessarily to buy more. Each time you give you reflect on God's blessing in your life and determine what you give in return.

3. Giving is to be in private ("LAY BY HIM IN STORE.") This says that the believer is to place his proportionately determined gift to be distributed for special needs. It does not necessarily mean giving into a certain fund or pledging for a certain cause. It does mean, however, making a supply of funds available to give out as the Spirit directs, both regularly and occasionally.

4. Giving should be methodic and regular ("ON THE FIRST DAY OF THE WEEK.") The Lord's Day is God's appointed day for keeping accounts, determining proportions and laying by in store. The opportunity should not be treated lightly. Giving on the Lord's Day adds another special blessing to that day and tends to be more free from distractions.

"Tithe" is found in the New Testament only eight times. It is used in connection with that which the Pharisees were doing in fulfilling their obligation to the Mosaic law. (Matt. 23 and Luke 11) In Hebrews it is used to prove the inferiority of the Levitical priesthood to the Melchizedek priesthood. In the Old Testament, being prospered materially was usually a sign of deep godliness. Today, neither poverty or riches are necessarily an indication of being out of or in the will of the Lord. New Testament teachings for both our worship and our giving are to be practiced. We must give as we are prospered. This may be a smaller or larger percentage.

We ALL owe a one hundred percent of what we are and what we have to God. We are to give because He gave... we give because we want to, not because we have to... we give because we love the Lord and we can show that love in this way. In turn, God blesses us.

If a church is constantly appealing for funds there is something drastically wrong with both its leadership and its laity. These appeals have destroyed many churches throughout our country.

Let me say, also, that if everything comes from the Lord and belongs to Him, and if we have dedicated ourselves to Him, then not only is what we give to Him important but also what we spend on ourselves as indicative of our love. God's principles must apply in all of our spending. We sometimes create additional pressures in our Christian lives and in our marriages because we do not understand this teaching. We can spend our funds directed by faith or by our own choice. Remember, contentment does not

come from two cars in the garage, but it comes from godliness and seeking God's will in our spending. Buying too many gadgets might demonstrate our love for things and prove our lack of love for God.

"The love of money is the root of all evil." (6:10) This does not say that we can't enjoy those purchases that God allows us to make. God gives us all things to enjoy. I have noticed that some people are falsely humble over what they do not have. This is not piety. Things can be wrong or right, depending on your need and your usage of the item. It is our attitude toward many things and not the things themselves that constitutes good and evil. An automobile is not evil. A new car is not evil. The best model of a new car is not necessarily evil. But the cheapest used car might be evil if we get loaded down with debt in buying it and become stingy in our giving to God.

Paul teaches, "Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. (1 Tim. 6:17-19).

If we practice spending God's way... we will practice full giving in full employment, inflated giving in an inflated economy and careful buying at all times. May we seek God's will for our money and may it be predicated on our love for Him.

Brother Len Wertz

MY CUP RUNNETH OVER

There is always something over,
When we trust our gracious Lord;
Every cup He fills o'er floweth,
His great rivers all are broad.
Nothing narrow, nothing stinted,
Ever issues from His store;
To His own He gives full measure
Running over, evermore.

There is always something over,
When we from the Father's hand,
Take our portion with thanksgiving,
Praising for the path He planned.
Satisfaction, full and deepening,
Fills the soul, and lights the eye,
When the heart has trusted Jesus
All its need to satisfy.

There is always something over,
When we tell of all His love;
Unplumbed depths still lie beneath us,
Unscaled heights rise far above:
Human lips can never utter
All His wondrous tenderness,
We can only praise and wonder,
And His name forever bless.

- Margaret E. Barber
Selected by Sister Ruth M. Snyder

FAITHFUL OR FANATIC?

II Timothy 2:2, "And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also."

Down through the ages of time God has sought out faithful men to carry out His work on Earth. It would appear that some of these men, such as the Apostle Paul who wrote the words in our opening verse to Timothy, were chosen in a special way. While we do not accept the Calvinistic view of predestination, the scriptures make it clear that some individuals had a call directly from God and were fashioned for service even before they were conceived in the womb. At the same time God usually uses men to reach the lost. Even in the case of the Apostle Paul, who, Acts 9:15, says, was a chosen vessel, God used a man, Ananias, to lead him to salvation. (See Acts 9:17).

Although, as we have said, Paul was a chosen vessel he did not put himself on a pedestal. Rather he confirmed what he had said "among many witnesses." We believe the Apostle Paul, because of his office, had perfect knowledge in spiritual matters and never taught error. We do not believe any man living today, including the Pope, has this special gift given to the Apostles who gave us our Holy Scriptures. We have read of individuals in various movements who teach their people that they are to follow what they say even if they are wrong! Such individuals are not faithful ministers of the Word but fanatic egotists. Mind control was one time associated with the cults but this phenomenon has reached into most, if not all, of the various branches of Christendom. The *area of prophecy is one place where absolute knowledge is often inferred, but it does not stop there.*

Paul admonishes Timothy to commit the truths he has been given by the Holy Spirit to faithful men. These are men who are committed to the Word of God. We must accept everything from

Genesis to Revelation as the Word of God. But Paul goes on in the second chapter, in verse fifteen, to tell us an important truth. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." There are those today who wish to use Old Testament standards for a New Testament era. They would have Christians go to war (sometimes killing fellow Christians) because the Old Testament clearly teaches that God commanded the Israelites to go to war in some instances. They would have all homosexuals and abortionists put to death. While we believe the Scriptures are clear that homosexuality is an abomination in the eyes of God and that abortion (with the possible exception of a mother's life being at stake) is murder we do not believe it is the Church's place to call for the death of anyone. By the same token, we do not believe a Christian is called to picket abortion clinics, refuse to pay "war taxes," or take a part in the many popular anti-government demonstrations supported by both "fundamental" and "liberal" wings of christendom. In our opinion, such actions are a part of the fanatic fringe and not being faithful. We have been told that an individual must be "for" or "against" a thing. That it is impossible to be neutral. However, in such areas as capital punishment we believe the Scriptures make it clear that we HAVE to be neutral. You cannot show me one instance in the New Testament where the inspired writers, ever called for the death of a human being. Yet Romans 13 makes it clear that the government "beareth not the sword in vain."

Paul ends his thought with the words, "who shall be able to teach others also." Do we have convictions, based on the Word of God, that we can teach to others? While we have tried to make it clear that God does not want us to be "fanatics" we are to be faithful. We do not believe we should get overly upset when someone describes us as "legalists." I would rather be a "legalist" in Heaven than a "liberal" in hell! In reality "legalism" is defined in Holy Scripture as trying to gain Heaven by following Old Testament practices. The fanatical emotional movement and unconditional eternal security have robbed us of a truly faithful life in Christ. We are afraid to express our love for Christ or to affirm a truth spoken by a minister of God by verbal assent. Many do not have the assurance of eternal life because they confuse this scriptural teaching with unconditional eternal security. If the Holy Spirit does not have control of our lives we cannot teach others the truths of Scripture. While teaching in public is clearly limited to men, all born again Christians can share the truths of Scripture with others. Such things as the prayer veil will have a greater acceptance if our sisters are willing to share this truth with others.

In conclusion, we should seek to be faithful in all things but we should be very careful that what we share with others is based on Holy Scripture. While independent movements seem to be drawing the largest crowds today, we believe an established denomination usually has a less fanatical leadership. Even if an individual is a fanatic he is still under the rule of Church leadership and is limited in how far he can go.

If you have never experienced the saving knowledge of Jesus Christ do not be led astray by fanatical teachings. The Scriptures clearly teach that you must be born again and be baptized to be a faithful follower. We invite you to join us in following our Lord Jesus Christ and His Holy Word.

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078

"ISN'T LIFE WONDERFUL?"

Isn't life wonderful

When at peace with the Lord?
When you're looking forward
To His glorious reward?

When things are going smooth —
The way you want them to,
It seems all your trials
"Out the window have flew."

It's so easy to love
The folks who love you too,
And bring you happiness
Fresh as the morning dew.

But there will come the times
When Satan hurls his "dart"
And tries you, and tempts you
From your Lord to depart.

Then - - can you stand strong,
Feeling God's peace within?
And can you thank the Lord
When afflictions begin?

All things work together
For good" the Bible tells;
Then this must be the time
To "quench thirst" from His "wells."

Be happy as you feast
On salvation's plan,
And don't be turned aside
By any type of man.
Christ's blood has now atoned
For sins of you and me...
We can have lasting life
Because of Calvary!
So — isn't life wonderful
Since we're saved through grace?
And some day can expect
To see our Dear Lord's face?

- Sister Irene Stout
R.R. 1 Box 160
Wabash, IN 46992

SIXTY YEARS AGO

June 1, 1929

**ADORN THE DOCTRINE OF GOD OUR SAVIOUR
IN ALL THINGS**

(Titus 2:10)

Reuben Shroyer

Christians are to adorn the doctrine of God our Saviour.

Adorn means to embellish, to beautify, to make attractive.

The word doctrine means in the New Testament teaching anything taught is doctrine. Sound doctrine means healthy teaching. What wholesome food is to the body truth is to the soul. Doctrine of God means teaching of God. God teaches nothing but the truth. All truth is God's truth, whether found in nature or in the Bible. For he is the God of truth. God's truth is healthful to the soul. Jesus Christ is the truth. He is truth embodiment or incarnation. There was no falseness in his life. He is God's ideal life. He is the perfect standard of truth and life. Our example or copy. In fact he is more — he is our Savior.

Christ's teaching is God's teaching. My doctrine is not mine, but his that sent me. He, Jesus, taught on the authority of truth itself. He did not say, this is true because I say it. He practically said, I say this because it is true. You must believe it because it is true. The truth Christ taught constitutes Christianity. Therefore that which we are to adorn is the Christian religion. We are to so live as to make Christianity beautiful and attractive to others. We can add

nothing to its beauty but we can show how it beautifies character.

We can add nothing to its brightness but we can let it shine in our souls and through our lives. As a bridegroom decketh himself with ornaments and a bride adorneth herself with jewels, so we are to adorn Christianity by being clothed with the beautiful garments of righteousness and adorned with the crown jewels of this religion.

We are to adorn Christ's religion in all things. This adornment must begin in the heart. The kingdom of God is within you. Heart religion is condition of religion in life. Clean hearts prerequisite to clean life. Out of the abundance of the heart the mouth speaketh. Christ says ye are my witnesses. A witness is one who testifies of what he knows. He does not testify of what others think of his opinions but of what he actually knows.

We are to adorn Christianity by our life. Christianity in the heart cannot be locked up. It will shine out in the life. Let your light so shine before men that they may see your good works and glorify God. And we shall do so if we have Christ within. Conduct is more than creed. Orthodoxy of life is more than orthodoxy of creed.

Ideals control life. Life controls ideals. The daily life of each is a sermon. What manner of persons ought we to be?

We are to adorn Christianity at home. Home is the true test of character. Your character is no better than it is at home. Some men are tyrannical in their home. Some women are ill tempered and cross grained at home. We should adorn the Christian religion at home. We should adorn the Christian religion in our business. Some say they cannot be Christians in business. Christians should deal absolutely honest in business. Give exact weight, never take advantage. If apples, or potatoes are sold the little ones should not be at the bottom of basket and the large ones on top. There are men in every legitimate business and profession who adorn or make the Christian religion attractive. We should adorn the Christian religion away from home. Joseph, away from home in Egypt, was as true to God as at home. So was Daniel and his three friends in Babylon.

We are to adorn the Christian religion every day in the week. This does not mean we shall have mountain top experience all the time. We will be obliged to go down in the valley because we are needed there. We are not to put off our religion, when we take off our Sunday clothes. We are to be every day Christians. We are not to have lightning bug religion. The bug shows its light then covers it.

We are to adorn the Christian religion because we cannot be useful unless we do so. Nothing exists for itself. And no Christian exists for himself. To be a Christian is not an end in itself. We are to make Christianity attractively beautiful so as to win others to Christ. We should put on the beautiful robe of righteousness not

for ostentitious display of piety but to make religion attractive and beautiful to those who know nothing about it. Let your faith in God and his eternal truth so shine in your life that no unbelief will diminish its beauty or dim its brilliancy. Let the precious gem of hope in God, immortality in the redemption of humanity be so set in your soul as to enable you to diffuse a spirit of hopefulness and cheerfulness around you. Let the love to God and man throw out from your heart and life and be of more value to the world than the most precious jewels that adorn nobles and kings.

OUR "SUNDAY BEST"

When we gather together on the Lord's Day, in our "Sunday Best", we oftentimes fall into the trap of looking good to please our brethren. Our brethren expect a certain appearance from us, and many of us work hard to live up to those expectations. On the surface, though, there is no way to tell for sure if we are saved. Our "Sunday Best" should be the hidden man of the heart. When people look at us they should see Jesus. Our inner man, as well as our outer man (the tree is known by its fruit) should radiate God's goodness to make the people of this world hunger and thirst after righteousness.

There are three very important principles taught in Scripture. They are modesty, simplicity, and nonconformity. These attributes will come forth as a result of our relationship with Jesus Christ. Plain clothes (modest apparel) is of no avail unless they are accompanied by a glow coming from the heart which indicates a life in harmony with God.

I have heard that some folks go to church on Easter Sunday just to see the outfits people are wearing. Maybe that is all their church has to offer. We do not need to go the excesses of the world regarding clothing: it is important that we present a clean and neat appearance. We do not need to see how fancy we can be on a Sunday morning. No amount of outside preparation will prepare the heart for worship. When we bring our whole heart to God in worship with earnest expectation, THIS is our SUNDAY BEST.

Lynn H. Miller
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Today so many parents seem to know where everything is, but do they really know where their sons and daughters are?

THE NEW TESTAMENT DOCTRINES

The Lord's Supper

J. H. Moore

From John 13:12 we learn that after Jesus had washed his disciples' feet, he resumed his place at the table. The eatables prepared for the occasion had remained untouched. The meal, in verse two, of the chapter cited, was called a "supper." It is said, "Supper being ended." The Revised Version has it: "During supper." In verse four we read: "He riseth from supper." In Luke 22:20 the meal is called a supper, for there we read about "the cup after supper." Paul bears witness to this in I Cor. 11:25, for there, as given in the Revised Version, he says: "In like manner also the cup, after supper."

From all this we learn that there was a supper prepared for the evening. By supper is meant a regular evening meal. In a sense it might very properly have been referred to as a passover meal (Luke 22:15), though it was not the Jewish passover, for that was not celebrated until the next evening, as will be shown later. All leavened bread had been removed from the houses in Jerusalem, and everything employed in the preparation of meals was in keeping with the spirit and letter of the passover regulations. Then Jesus was about to introduce an institution, — the loaf and the cup, — that would be, to his disciples, a passover of a greater spiritual import, and of a much higher type than the Mosaic passover had ever been to the Jews. It was a passing over, indeed, that justified a reference, in a figure, to the regular passover.

It is further evident, from the scriptures cited, that Jesus washed the feet of his disciples before the supper was eaten. This is provided by what is said of him after he had resumed his place at the table. Again referring to John 13, notice in verse 18 what Jesus says of Judas: "He that eateth bread with me hath lifted up his heel against me." It was after this, and while still eating, that Jesus gave the sop to Judas (verse 26).

And so we learn that, after Jesus had completed the feet-washing service, he ate an evening meal with his disciples, — the last meal that they, as a body, were ever to eat together while in the flesh. This meal has become historic. It is often called "the last supper." It is sometimes called "the feast of charity," in Greek, the "agape," or love feast. It is this meal, as a New Testament institution, that Paul referred to when he wrote to the members at Corinth, about their disorderly feast: "When therefore ye assemble yourselves together, it is not possible to eat the Lord's supper" (I Cor. 11:20, Revised Version). In the next verse he tells them why it was not possible, with the condition of things, for them to eat the Lord's

supper: "For in your eating each one taketh before other his own supper" (I Cor. 11:21, R.V.). In observing the Lord's supper, the members at Corinth had fallen into confusion, and for that reason Paul rebuked them.

The sacred meal became a well-established institution in apostolic times. In II Peter 2:13, using the marginal reading of the Revised Version, we read about some unholy characters "reveling in their love feasts while they feast with you." In Jude 12, same version, we have this statement: "These are they who are hidden rocks in your love feasts." These two citations settle the question of the continuance of the love feast. It was instituted on the night of the betrayal, in connection with the religious rite of feet-washing and the eucharist, and was retained in the church for centuries. So long as the church remained true to the teachings of the New Testament, just that long was the Lord's supper, or the love feast, continued.

TWENTY-THIRD PSALM

David's great 23rd Psalm begins, "The Lord is my Shepherd; I shall not want." "I shall not want" means "I shall not lack." (Amplified Version)

I shall not lack refreshment — "He leadeth me beside the still waters."

I shall not lack reviving — "He restoreth my soul."

I shall not lack guidance — "He leadeth me in the paths of righteousness for His name's sake."

I shall not lack companionship or courage — "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me."

I shall not lack comfort — "Thy rod and Thy staff they comfort me."

I shall not lack sustenance — "Thou preparest a table before me in the presence of mine enemies."

I shall not lack joy or love — "Thou annointest my head with oil."

I shall not lack anything — "My cup runneth over."

I shall not lack anything in this life — "Surely goodness and mercy shall follow me all the days of my life."

I shall not lack anything in eternity — "And I will dwell in the house of the Lord forever."

Once a little boy was taught the first sentence of this much loved Psalm by his Uncle. The Uncle said, "The Lord is my Shepherd." The child repeated it.

Thinking this was as much as the boy could remember the Uncle said, "That's enough." The little fellow repeated, "The Lord is my

Shepherd. That's enough."

He was right! When the Lord is the Shepherd of your life, He is enough.

Selected by Sister Ruthanna Sauerwein

NEWS ITEMS

PLEASANT HOME, CALIFORNIA

Spring is a time when we think of renewed life. The Communion service Easter weekend was an enriching time for the renewing of our Spiritual lives. Each service during the District Meeting - Lovefeast weekend seemed to be a highlight.

Daryl and Dee Dutter, Rom and Arleen Peters, Darin and Fran Denlinger requested membership in our congregation and were received on former baptism.

Let's recount the Lord's "compassions... They are new every morning:" Lamentations 3:22-23.

Sister Edith Moss, Cor.

LITITZ, PENNSYLVANIA

Rejoice with us! The Shepherd has called and four lambs have answered His call. Steve and Kimberly (children of Paul and Karen Johns), Roy (son of Roy and Sandra Eberly) and Rhonda (daughter of Rudy and Rhoda Shaffer) have been brought into the fold.

Bro. Henry Walker has brought many inspiring messages and we have been well fed on the Word. It is now our responsibility to help feed these little ones and keep them close to the Shepherd. The wolf is out there doing his best to destroy our little ones. Let us do our best to keep and protect them.

Sis. Sheila (Hostetler) Stauffer from the Englewood, Ohio Congregation has been united with us since her marriage to Bro. Robert Stauffer. We are happy to have her with us. May God bless their marriage to His Honor and Glory!

Sister Dorcas Myers, Cor.

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BIBLE MONITOR

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"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

THY GRACIOUS POWER

Jehovah God! thy gracious pow'r
On ev'ry hand we see;
Oh, may the blessings of each hour
Lead all our tho'ts to thee.
Thy pow'r is in the ocean deeps,
And reaches to the skies;
Thine eye of mercy never sleeps,
Thy goodness never dies.

Form morn till noon, till latest eve,
The hand of God we see;
And all the blessings we receive,
Ceaseless proceed from thee.
In all the varying scenes of time,
On thee our hopes depend;
In ev'ry age, in ev'ry clime,
Our Father and our Friend.

-J. Thompson

OUR FATHER

When Jesus taught His disciples to pray, He warned them not to make prayer a show but a sincere expression of their heart's longing for God's Will. He urged them to be more adept at secret prayer than public prayer. They were cautioned to avoid the vain repetitions of the heathen.

Jesus not only told them to avoid these faults but He also gave them positive instruction in prayer. He gave them what is commonly called The Lord's Prayer. He gave it as a prayer to be used on public and private occasions. Being the perfect prayer its heartfelt repetition would cover any element of prayer missed in their own spontaneous prayer. Being the perfect prayer it was given as a model for them to follow in forming their own prayers.

It contains the various elements that constitute a prayer. Adoration, petition, confession and supplication all have a place in this prayer. As a model prayer it should help us to form our private and public prayers. Its lofty and reverent tone should set an example for the use of reverent language in our prayers.

Looking at this prayer in some detail we can better see how Jesus taught His disciples to pray. The instruction He gave is valuable for us, especially in this day when thankfulness and reverence are lacking.

OUR FATHER. Prayer is addressed to God the Father through Jesus Christ the Son by the Holy Spirit. "Our" implies we have a common Father. This speaks of the fellowship of believers who can share the position of adoptive children of God.

WHICH ART IN HEAVEN. The eternal dwelling place of God is the Heaven far above the atmosphere surrounding this earth and above the area called space. It is a very special place being

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prepared by Christ for a special people.

HALLOWED BE THY NAME. This speaks of the adoration owed to our Heavenly Father. We should be totally in awe of Him. His very name is sacred, not to be profaned or used lightly.

THY KINGDOM COME. Even at its best this world is no friend to Christians. There is always a desire for a better place. The Christian's true home is Heaven, so he wants to be there with his Father.

THY WILL BE DONE, IN EARTH AS IT IS IN HEAVEN. In Heaven everything is done to perfectly please God. His Will is ever carried out, in contrast, to this earth where many do not even care about His Will and even those who do are often indifferent in doing it. Although His Will is not generally carried out on earth, it still should be the hope and earnest effort of the Christian.

GIVE US THIS DAY OUR DAILY BREAD. He not only teaches us to adore God but also to approach Him with our needs. We have a God who is interested in what we need. He is interested in not only the large issues that confront us but also the small, nagging problems that come to us. "Our daily bread" speaks of our physical and material needs.

AND FORGIVE US OUR DEBTS. We are imperfect, therefore we are ever in need of His forgiveness. Any sin we commit is against God, therefore, we need His forgiveness. In ignoring or denying our sin we cut ourselves off from His forgiveness and the renewal of our Spiritual lives.

AS WE FORGIVE OUR DEBTORS. Here we are to look outward from ourselves, our needs and our relationship with God, to those around. Many times we are sinned against. Are we as willing to forgive, as God is to forgive us? This reestablishes our fellowship with them and brings us to a forgiveness with God.

AND LEAD US NOT INTO TEMPTATION. Many are the times when we are tested by the temptations around us. We need the help of God that we would recall His Word so we might overcome. Temptations will come, will we be able to move away from them because of our closeness with God?

BUT DELIVER US FROM EVIL. The enemy of our souls is ever trying to ensnare us. He also brings events into our lives that are unpleasant often as a result of past sin. We need God's power to deliver us from the clutches of Satan.

FOR THINE IS THE KINGDOM AND THE POWER AND THE GLORY FOR EVER. At the close of the prayer there is a return to the adoration shown at the beginning. Certainly we cannot praise God too much. All is under His dominion in Heaven and earth and all glory should be His.

AMEN. This word leaves it with God. His power is allowed to work out the need in our lives which He knows far better than

we do. We must learn to leave it with Him as we carry out His revealed will in our lives.

This prayer should serve as a pattern for our own spontaneous prayers. It should also be used in private and public prayer, being careful it does not become a vain repetition but remains a vital, edifying part of our Spiritual lives.

May we ever be in awe of Him as we bring before Him our adoration, petition, confession and supplication. He is our Heavenly Father.

TO MY DEAR HUSBAND

Today we celebrate our anniversary. The years have rolled by since that day we pledged our love to each other. I remember the roses, the daisies, the sacredness of the setting, the many friends and family members who attended, the songs, the vows, the prayer on our behalf, and the joy as I tried to comprehend that finally "good-byes" were over and we were together for the rest of our lives.

I love to relive the day, relive the emotions and again experience the thrill as I recall the happiness of that day. But how thankful I am that the memories I have of the years since that day are even warmer, brighter, and more full of love.

But, as with all things that are valuable and need to be maintained, marriages need to be made of partners who are committed to building, to growing, to maintaining. I want to stop today for a moment just to take time to tell you my thoughts that we may better plan, better prepare, better build in the future. I speak for most Christian wives, I'm sure, as I share my heart's cry.

The day you held my hand in yours and said, "I take thee to be my wife..." you were so gentle, so tender, so loving. As the years roll by and pressures mount, it would be so easy to become calloused, harsh, hard and gruff. But God made women to continue to need the tenderness and gentleness. I appreciate beyond words that you treat me as a fragile flower, that you are so careful you don't hurt me with sharp, cutting words. I still love gentleness now just as much or more so than I did when we were dating. It makes me feel like you truly cherish me.

Before we were married we hardly knew anything about hurting each other or disappointing each other. Since we're both human this has inevitably happened over the past years. How thankful I am that I know these times have not ruined our marriage or marred our relationship. Instead, the quiet times, the "I'm sorrys," the cleansing tears, the warm embraces seem to have strengthened us and drawn us closer. I know I have a tendency to clam up and not share my hurts sometimes but I encourage you to always do as you've done in the past — firmly but gently pry it

out of me. Don't let me give you the silent treatment. We always are closer to each other after those times when we share, forgive and forget.

As wives, we need rebuke sometimes. We all make mistakes and there are times we need each other to point out blind spots in our partner's lives. I want you to always watch out for my soul (Heb. 13:17) and to steer me back on the right course but again it needs to be with a heart full of love and a gentle tongue. I know there's been times I was so ashamed of myself and you could've lashed out at me but you gave me your shoulder instead of your mouth. How I thank you for that.

One of the greatest desires of Christian wives is to see their husbands be strong spiritual leaders. We want to be able to look up to you as our protectors, examples, teachers, and instructors. How much it means to me when you take time to read and exhort from God's Word. I especially appreciate it when I ask you what a verse means and you say, "I don't know but I'll study it" and then later you proceed to explain. It makes me feel so secure and able to look up to you.

As mothers, we want daddies that take the lead in family devotions, spiritual training, and wise counseling for our children. We want our children to have every reason to think they have the best daddy in the world. We want to see "the heart of the fathers turned to the children, so that their hearts can be turned to you." (Mal. 4:6)

I'm thankful you love children and have the desire to have a family of our own. It's encouraging as a wife to know that you take take on and accept your duties as a father and don't push the whole responsibility of training children on me. Granted, I'm with them a lot of time that you aren't but when you are there you take charge and I appreciate that. You also encourage me to share my problems and concerns that I have with the children and you give me your listening ear and good advice. How thankful I am for the children God has given to us and I'm glad that together we can petition the Lord to give us wisdom and direction in training them.

I always want to feel very loved and special to you but I also want to see that your Lord and Savior is your first love. I want to see you taking time with Him alone, know that you are meditating on Him, and delighting in His Word. Seeing you draw closer to God not only makes you a better husband but it encourages me to be a better wife and helps me in my own spiritual relationship with the Lord.

I encourage you to continue to include me in your world. Share your dreams with me, bare your heart, give me your viewpoint. It makes me feel like you want me by your side as we walk life's

road, that you want our hearts to beat as one, that you want us to dream the same dream. I like to be included and be with you in the very central part of your life.

Thanks for cheerfully fulfilling your role as breadwinner in the family. I'm glad that you expect nothing more of me than to be a good steward and be thrifty when it comes to finances. I don't want to be out in the working world and out of the security of home. So thanks for not making me feel obligated to go earn some money but rather for reminding me that this is where I belong — at home with my children. Then too, thanks for being diligent in providing and looking well to our needs.

Another way you bless my life is by doing the many little jobs around the house that I'm not capable of. Whether it's as small as unplugging a drain, or plugging a hole in a cupboard to keep mice out, or more major like redoing a ceiling that is getting large cracks, you do these things at a mere mention. That means so much to me!

As I look to the future I just desire that we both keep striving to grow closer to the Lord. I pray you'll always keep your appetite for how to be more like the Master, how to be a better father, how to understand the Word. And I pray we'll always stay committed to each other, so that while marriages all around us in the world are crumbling in ashes, ours could continue to grow, to glow, and to be all God intended for a man and his wife.

With much appreciation and love,
Your Wife

AN ODE TO FATHER'S DAY DADDY'S LITTLE CHILD

A little child with shining eyes,
It's sweet face all a glow,
Said, "Daddy, it is almost time
For Sunday School, let's go.
They teach us there of Jesus' love
Of how He died for all,
Upon the cruel cross to save
Those who on Him will call."
"Oh, no!" said Daddy, "Not today,
I've worked hard all week,
And I must have one day of rest,
I'm going to the creek
For there I can relax and rest,
And fishing's fine they say.
So run along, don't bother me,

We'll go to church some day."
Months and years have passed away
But Daddy hears that plea no more;
Let's go to Sunday School."
Those childish days are o'er.
And now that Daddy has time to think,
When that young life has turned to smoke and drink
And Daddy hears that plea no more;
"Daughter, let's go to Sunday School"
But what does daughter do?
She says, "Oh, Daddy not today --
I stayed up almost all night
And I've just got to get some sleep.
Besides I look a fright."
Then Daddy lifts his trembling hand
To brush away the tears,
As again he hears the pleading voice
Distinctly through the years.
And he sees a small child's shining face
Upturned with eyes a glow,
As she said it's time for Sunday School
Please Daddy, "Won't you go?"
And as he sits with tear-stained face,
Thinking of his little child at the dance.
A voice seems to say, "It's sad but true,
You well remember long ago you had your chance." ice."

Selected by Sister Ruth Cease
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STANDING FOR THE RIGHT

It is hard many times to stand for the right in this day and age. It is wonderful to know that we can find out what is right and stand for it by reading about people in the Bible. Daniel and his three friends were biblical teenagers who were tested and stood for the right. Let's try to find out what Daniel and his friends did to stand for the Lord.

"But Daniel purposed in his heart that he would not defile himself with the portion of the king's meat nor with the wine which he drank: Therefore he requested of the prince of the eunuchs that he might not defile himself." Daniel 1:8.

We must purpose in our hearts that we will not defile ourselves with things that are wrong. My parents and many other parents have purposed in their hearts to have their children educated

in a Christian atmosphere. Therefore, we need the courage to stand for the way the Lord directs us.

Like in Daniel's three friends' lives, a law was made that when the music began to play the people were to bow down and worship a golden image. Daniel's three friends, Shadrach, Meshach, and Abednego heard the music loud and clear, but refused to bow. As we all know, they were cast into a fiery furnace, but they didn't burn because they stood for the right.

Though the authorities of our land are not in agreement with our belief, we need to hold a proper attitude toward them. God has given government authority to rule over us, but not the authority to teach our children. God has given the responsibility to the parents to bring their children up in the admonition of the Lord.

In Daniel's time a law was made that for thirty days no one was to ask a petition of any God or man except the king, or they would be cast into the den of lions. Daniel, knowing the law had been signed, "Went into his house; and his window being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God as he did aforetime." Daniel 6:10. We know Daniel was thrown into the lion's den, but the next morning the king arose early and hurried to the lion's den and called down unto Daniel. "Oh, Daniel, servant of the living God, is thy God whom thou servest continually, able to deliver thee from the lions?"

"Then Daniel said unto the king 'Oh, king, live forever. My God hath sent his angel, and hath shut the lions mouths, that they have not hurt me.' " Daniel 6:20b-22a.

The heart of the king was changed and he made a decree that everyone was to serve Daniel's God.

Here in Iowa the issue of Christian education is under attack. We know that if we stand for the right and trust in God he can change the hearts of our authorities. Let us always stand for the right.

Sister Ruth Flory
Dallas Center Christian School

ESPECIALLY FOR YOUNG PEOPLE

Living Successfully in a Sewer Society

I am utterly appalled at what is going on in our world today relative to values and morality. It would seem almost impossible to stay pure while trying to survive in the world's sewer society. Purity and wholesomeness are put down as infantile. People are bored with Biblical morality and seek to satisfy their sensual nature with all the lurid methods possible.

What are some steps that we can take toward personal purity? How can we stay clean in the midst of a world that is unclean and vulgar?

Obviously, the first thing that must happen is to be sure of our salvation. I am not talking about our church affiliation, although that is of utmost importance. I am referring to experiencing the second birth and experiencing the transformed life. I can be a Dunkard or Baptist or whatever and not truly be transformed. God forbid that that should happen to any of you.

There, first of all, must be a real desire to VICTORY in your life. Because the Devil is going about as a roaring lion seeking whom he may devour (1 Pet. 5:8), you have to be on guard constantly and really desire to be a person of purity. It won't just happen! You have to pursue it.

Then remember that you are not alone in your battle. Christ was tempted in every way like you are. Every way! (Heb. 4:15) Yet, He was without sin. That assures us that we can come boldly to the Throne of Grace to obtain mercy and to help us fight for purity. We are promised not to be tempted above that which we are able to bear.

We are to "watch and pray, that we enter not into temptation." I am surprised how many people admit that they do not really pray for strength and help in personal purity. We readily pray for daily material needs, food, and other people for whom we are concerned but we do not ASK for purity of mind, of spirit, of body.

Temperance is a Fruit of the Spirit. The word really means self control. So, we see that self-control comes from the Holy Spirit. Remembering that we are commanded to be filled with the Spirit, we should begin each day asking God to fill us anew and afresh and to give us victory and self-control throughout the new day. In addition, we should flash some instant prayers to the Lord during the course of our activities that we would be under His control and stay pure. We will have victory.

I believe that one teacher of personal purity is what goes on in our dining rooms. If we become a glutton and a slave to eating, we will easily fall prey to something else. If we do not exercise self-control in every area of our life, we become susceptible to other temptations.

Prov. 13:20 teaches us "that a companion of fools shall be destroyed." If we wallow with a pig, we will smell like one. It is so very important to select our associates with whom we fellowship. We witness to the world...we fellowship with those who can build us up and help to make us pure. There is a difference!

Bodily cleanliness is also important. A person who keeps neat and clean physically will find it easier to be clean morally. This

sounds a bit old fashioned but I believe that each aspect of our person carries over to other parts of our life. I heard a story of a little boy who came to school each day dirty and with a noticeable odor. His performance was equally smelly. The teacher finally sent a note home to the child's mother which read, "Please give Johnny a bath so he will smell nice and clean." To the teacher's surprise, Johnny brought her a note from his parents the next day which said, "It ain't your business to smell him; it's your business to learn him." In reality, everything about us is God's business. We are His ambassadors to the world and if we are physically or morally smelly, it reflects on our heavenly Father.

Selecting the right kind of bodily exercise is important for purity. If you are participating in sports that do not allow you to continue your life of modesty and simplicity, then they need to be cut out. Exercise is important, don't get me wrong. You need to be physically as fit as possible to fight the battle for the Lord. And, "Idleness is the Devil's workshop." I encourage you not to just sit around but do something productive for the Lord. Sin is also what we do not do. Don't even be a party to the lazy, profane and indulgent crowd that is doing nothing and going nowhere spiritually.

Purity will dictate that you will totally stay away from tobacco. It is dirty, dangerous and expensive. It ruins your witness as well as your purity.

For personal purity, you will have to avoid unchristian music. The person who depends on secular rock music for entertainment is a person who is leaning toward a sensual life style. That is a bold statement and I back it up with fourteen years of research in the music field. Lyrics today are consistantly dirty and suggestive. Rhythms are sensual and dominating. Multitudes of young people have been led away from Christ's will for their lives because Satan's greatest tool of evangelism has wooed them over to his side. It is impossible to keep bad music running through your mind and heart all the time and still stay pure.

Reading of and meditation on God's Word is essential for purity. In fact, we cannot really know how to remain pure without gleaning it from God's Word. Master the Book and you will master your purity. Be very selective of other reading materials. I am amazed at the trashy articles in the current women's magazines. These bring confusion and discontent to people who are already confused about values and morals. They lead away from Biblical purity.

Remember, if your life is the Christ-life...you have the battle nearly won. You can lose sight of Satan in the dust you stir up from running for the Lord! Work toward purity. Stay pure. It's the forever option.

Brother Len Wertz

FATHER'S DAY

A father is the one who guides
His household in the way of right,
It's his responsibility to provide
Food and protection day and night.
He's the first one up in the morning
Getting an early start for the day,
Off to the place where he will be working
Faithfully earning his way.
His job requires hours of hard labor
It seem long 'til the whistle blows,
He stays by his work 'til the end of the day
Whether he's warm or nearly froze.
Then home to his wife and his children
Who welcome with open arms,
They have prepared for him a hearty meal
Which they all enjoy, without alarm---
For he is the family protector
They have absolutely nothing to fear,
He will stand between them and danger
He's always conveniently near.
Our fathers would not wrongly inform us
The advice he gives is sound,
Let's pay deep respect to our fathers
For they will not always be around.
To those of us whose fathers
Have gone to their great reward,
How we miss their jovial presence
But thankful they can be with the Lord.

- Brother Paul R. Myers

SIXTY YEARS AGO

June 15, 1989
COME UNTO ME
J. F. Britton

"Come unto me, all ye that labour and are heavy laden, and I will give you rest." Matt. 11:28. It has been often said that the three sweetest words in the English language are: Mother, Home and Heaven. While these words are very tender with human affections, and full of emotions and spiritual aspirations, it should be noted that the word "come" appeals to one's mind with a mag-

netic influence, that under certain circumstances is hard to resist.

Jesus, in our text proclaims an invitation that surpasses any proposition ever offered a weary, sick soul, in that it abounds and overflows with a "healing balm" and a spiritual panacea for all human sufferings, sorrows, and spiritual ills. And if we take into consideration who spoke those benign words, it is hard for us to appreciate their inestimable value.

Listen to the sympathetic appeal of Jesus who was, "touched with the feeling of our infirmities: but was in all points tempted like as we are, yet without sin." Heb. 4:15. "Come unto me, all ye that labour and are heavy laden, and I will give you rest." Thank God, praise his holy name, that there is no monopoly or discrimination in that condescending proposition from Jesus, who is able and willing to "save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." Heb. 7:25. Therefore that "all ye", is full enough of grace, compassion and strength to save you, "though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." Isa. 1:18. "For the Son of man is come to seek and to save that which was lost." Luke 19:10.

Reader, will you spurn and reject the loving voice of Jesus calling you to come unto him, that you might have the peace of mind; "Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. And rest unto your troubled soul that is heavy laden and wearied with religious conditions and troubles around you; and your soul yearning earnestly for that fellowship, where you can worship God in spirit and truth. Dear brother, why will you continue to try to stifle and appease your conscience and starve and jeopardize your soul, rather than harken to the voice of Jesus calling unto you, to "Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." II Cor. 6:17-18.

Therefore it is reasonable, and it is logical that, "While it is said, today if ye will hear his voice, harden not your hearts, as in the provocation." Heb. 3:15. And in John 7:37, in the midst of scoffers and gain sayers, "In the last day, that great day of the feast, Jesus stood and cried, saying, if any man thirst, let him come unto me, and drink." In this scripture we see Jesus standing as:

"The Great Physician's ever near,
The sympathizing Jesus.
He speaks the drooping heart to cheer,
Oh, hear the voice of Jesus.

Sweetest note in seraph song,
Sweetest name on mortal tongue,
Sweetest carol ever sung,
Jesus, blessed Jesus."

Friends, why do you still "confer with flesh and blood" while Jesus the great physician is saying unto you, come unto me, ye troubled sick soul, and I will heal your sorrows and calm your troubled heart.

When Paul got that wonderful reformatory vision which revolutionized his whole life, he cried out and said, "O King Agrippa, I was not disobedient unto the heavenly vision." Acts 26:19. Thus we see that Paul surrendered to the call of Jesus, "And he trembling and astonished said, 'Lord, what will thou have me to do?' " That was a fine and a splendid decision of Paul, which brought him into closer communion and fellowship with Jesus, who opened his eyes that he saw the beauties of holiness in Christ Jesus, when the burden of his heart rolled away.

Now, dear brother, Jesus is calling you, saying, "Come unto me, and I will give you rest, and the spirit and the bride say, come. Let him that heareth say, come. And let him that is athirst, come. And whosoever will, let him take the water of life freely." Rev. 22:17. Will you still spurn and reject this Divine message so full of tender compassion and sympathy for weary tempest tossed troubled souls?

A turn ye, O turn ye, for why will ye die?
When God in great mercy is coming so nigh?
Now Jesus invites you, the Spirit says, come.
And Angels are waiting to welcome you home.

Come, give us your hand, and the Savior your heart,
And, trusting in heaven, we never shall part;
O how can we leave you? Why will you not come!
We'll journey together, and soon be at home.

Thank God, and praise his holy name, that there is a home for all who come to Jesus, where the wicked cease from troubling, and the weary are at home, a home not made with human hands, but eternal in heaven. Amen.



Our years here on earth may be many, or they may be few, all that really matters is what you do.

THE NEW TESTAMENT DOCTRINES

The Loaf and the Cup

J. H. Moore

At the close of the Lord's supper, or "as they did eat", says Mark (14:22-23), "Jesus took bread, and blessed, and brake it, and gave it to them (the disciples), and said, Take, eat: this is my body. And he took the cup, and when he had given thanks, he gave it to them: and they all drank of it." Luke (22:19-20) refers to the institution of the loaf and cup in this manner: "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you: this do in remembrance of me. Likewise also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you."

We are led to infer from these quotations, and what Matthew says (26:26), that the communion service followed immediately after supper. Luke says the cup was passed "after supper." There were three institutions, and they were kept sufficiently separated to give each one a characteristic of its own. The last service, sometimes called the communion, often the eucharist, and at the head of this chapter, "The Loaf and Cup", consisted of the blessing, passing and partaking of the sacred emblems representing the body and blood of the Master. Of the three services for the evening, the other two being preparatory steps, this must be regarded as the more sacred and the more impressive.

It will be observed that, while Jesus instituted the loaf and the cup on the same evening on which he instituted the Lord's supper, the one, in no sense, can take the place of the other. The Lord's supper has its distinct place, and is followed by the communion service. This being true, it is a mistake to call the loaf and cup the Lord's supper. They are never so designated in any part of the Holy Scriptures.

We have seen, as Luke says, that the cup was passed after supper, and was therefore no part of the evening meal. Paul, in I Cor. 11:25, as given in the Revised Version, says the cup was passed after supper. The testimony of these two writers places the question beyond controversy. It must, therefore, be regarded as a settled fact, that the communion service, as an institution, while associated with the Lord's supper, must not be confounded with it. Of itself it is not a supper, in any sense, and we need not wonder that the sacred writers refused to call it a supper. It takes more than a small bit of bread and a sip of the fruit of the vine to constitute a meal of any type.

The testimony of Luke, John and Paul makes it clear that there was a supper eaten on the occasion. The Greek word for this

repast is deipnon, which means the regular evening meal, often the principal meal of the day. The evidence given by Luke and Paul, as already cited, makes it equally clear that the sacred emblems, representing the body and blood of the Master, were not partaken of until after this supper was completed, and must therefore be regarded as a distinct institution. The custom of calling these emblems the Lord's supper has led to the confusion which now exists.

There is no more ground for calling the loaf and cup the Lord's supper than there is for calling sprinkling and pouring baptism. The Lord's supper is a complete meal, just as much as baptism is a complete immersion.

NEWS ITEMS

LITITZ, PENNSYLVANIA

Bro. Rudy Shaffer was ordained as an elder, Bro. James Eberly as a minister and Bro. Glen Sensening, Bro. Tim Siegrist and Bro. Roy Eberly as deacons. It was a most solemn occasion as many members showed their care and concern for the responsibility that was given to our dear brethren. May we all pray for them and give our support in their new endeavors in the Lord's work..

Sister Dorcas Myers, Cor.

THANK YOU

I wish to thank all who remembered me during my recent surgery, stay in the hospital and since my return home. I appreciate the flowers, cards, calls and the meals brought in and most of all for the prayers. May God bless each one.

Sister Mary Swihart



Worry is the interest paid on trouble before it is due.

ADULT SUNDAY SCHOOL LESSONS FOR JULY 1989

- July 2 - The Seventh Angel Sounds - Revelation 11:15-19
1. What is the message of the seventh angel?
 2. What nations are mentioned? Who are the "nations" in verse 15 and 18?
- July 9 - The Woman and the Dragon - Revelation 12:1-6
1. Who do the woman, dragon, and man child represent?
 2. What is the wilderness God prepared for the woman?
- July 16 - War in Heaven - Revelation 12:7-12
1. Who wins the "War in Heaven?"
 2. What is our source of victory? verse 11.
- July 23 - The Man Child - Revelation 23:13-17
1. Why does the dragon seek to destroy the child?
 2. After failing to destroy the child, to whom does the dragon then turn his wrath? verse 17.
- July 30 - The Beast Out of the Sea - Revelation 13:1-10.
1. Who is this beast and what do his heads, horns, and crown represent?
 2. As some men worship the beast, who does he seek to destroy?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR JULY 1989

- July 2 - High Minded - Luke 18:9-17, John 8:31-42.
1. Who need to come?
 2. To whom shall we go? John 6:68
- July 9 - Bad Company - Exodus 23:1-2, Psalms 1:1-6, II Cor. 6:14-18, Eph. 5:11-17, I Cor. 15:33-34.
1. What prompted the Pharisees to find fault?
 2. Do we ever seek to find fault with the accomplishments of others?
- July 16 - Greediness - Prov. 1:10-19, Ecc. 5:8-12, I Tim. 6:6-12, James 5:1-7.
1. What is greed?
 2. What are the symptoms of greed?
- July 23 - God's claim - Matt. 6:33, I Cor. 3:16-23, I Cor. 10:21-33
1. What portion of our priorities does God claim?
 2. Have we willingly surrendered to God's claim?
- July 30 - Guidance - Psalms 23:1-6, Matt. 11:27-30, Luke 1:23-37, John 16:13-14
1. Where will God lead us? Matt. 1:79.
 2. How does God guide our lives?

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BIBLE MONITOR

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NO. 13

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

OH, FOR A CLOSER WALK

Oh, for a closer walk with God,
A calm and heav'nly frame;
A light to shine upon the road
That leads me to the Lamb!

Where is the blessedness I knew
When first I saw the Lord?
Where is the soul refreshing view
Of Jesus and His word?

What peaceful hours I once enjoyed!
How sweet their mem'ry still!
But they have left me aching void
The world can never fill.

Return, O Holy Dove, return,
Sweet messenger of rest;
I hate the sins that made Thee mourn,
And drove Thee from my breast.

- William Cowper

IN A HURRY

We live in a world that is in a hurry. Everything is geared to full speed ahead. We want fast automobiles, trains and planes. The workplace demands a pace that is often stressful and seldom relaxing.

It is no wonder that people suffer from stress ulcers, jangled nerves, high blood pressure, heart disease and indigestion. We are a people pursuing the elusive better life without peace or relaxation. Even recreation becomes stressful as competition and furor prevents any restoring of health and strength. Vacations become hurried and stressful.

Our physical health, our mental health and our peace are all sacrificed to hurry. Deadlines, schedules, time clocks and demands of others have driven us to hurry along with everyone else. We often look to former days when seemingly there was less hurry. There was more time to be with family, friends, relatives and neighbors. This may be a hearkening to the Good Old Days that never were, but whatever the past really was, we know that today with all our labor-saving modern conveniences still we must hurry more than was necessary when all tasks were done slower.

Computers and other electronic devices are popular for they are fast. Yet how often does a wrong entry or a down time end up slowing all down? Always there is a push to invent even faster and more accommodating devices.

This hurrying affects all of us. As inhabitants of this world, we are affected. In the workplace, on the highway, at home, at the store, wherever we are, we are affected by the hurrying around us.

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We begin ourselves to hurry so we won't be left behind. Slowly we are caught up in the mad rush of this world, so we can prosper and have more leisure time, that will be invested in activities that will usually be expensive, ungodly, hurried and stressful.

This hurry, hurry, hurry attitude can affect not only our physical, social and economic life but also our Spiritual life. As we hurry through life we are apt to overlook the Spiritual needs of our life or at best to shortchange them. We either invest no time or very little time in Bible reading and study, prayer, meditation or fellowship because we don't have enough time. In our hurried world there is only so much time that we can set aside for Spiritual refreshment and growth, so we rush through life and forget that there are more important things than money, fame and position. The material and the temporal push the Spiritual into the background. There is still time to attend worship services — as long as it does not interfere too greatly with other activities of life. It is easy to allow other things to become our priorities.

Because we no longer are exclusively rural or small town residents, we are more closely connected with the rushing world about us. Our employment and various social activities are in the midst of the world. It so easily rubs off on us. Others do not value the ideals of Spiritual living so we begin to discount them so we won't be thought too odd. Our Spiritual activities lose the priority they should have in our lives.

Part of the fast pace of our lives is emphasized by the instant, convenience foods that are so popular. We get used to food that does not require much effort and is ready in just a few moments. Therefore we begin to want everything else in our lives to become instant. We expect the same speed in the development of Spiritual lives. We expect people to be easily and quickly won to Christianity. A few quick words, an instant formula, a few rules and that is all that is needed. The teaching and preaching that is commanded in the Great Commission is forgotten. A quick decision and a casual Christian life is all that is demanded. If our food is fast then surely our Spiritual lives can be made and lived just as fast. But what the fast foods gives us in convenience they take away from us in nutrition and food value. Our Spiritual life suffers in a similar way. What we gain in speed and ease is lost in depth and commitment.

This rushing can even creep into our services and business of the Church. There is a desire to have a quick service to make it convenient for everyone to be able to socialize and have recreation. Deliberation and prayerfulness are often tossed aside in favor of a quick fix. There is a desire to hurry and lead God where He ought to go rather than wait upon Him to order our ways.

It is a hurrying, busy world we live in. Our choice is whether to let the world turn us into rushing robots chasing the world's dreams or will we chose Christian living?

What is your rush? Where are you going? Are you sure all your rushing will get you where you should be?

NO EASY WAY OUT

People are always looking for an easy way out. Ones with bad habits will say, "I've done this too long and I can't change", or "The Devil makes me do this." They will try every way possible to sidestep an issue, hoping it will go away. Some will blame others when things go wrong, rather than take responsibility for their own actions. Others will go over, under or around a problem, rather than face it and seek a solution. But none of this eliminates the problems or the responsibilities.

As we seek ways to get out of our responsibilities — to man, to God, to ourselves — we just cause ourselves and others more grief. We can only escape for a little while, then the matter is still there to be faced and to be coped with. Trying to avoid the issue only serves to prolong the problems and distresses in life. Some people spend a lifetime running away from problems and responsibilities, only to come to death's door and discover the real problem was within.

If we would put forth the same effort to learn God's ways as we do to avoid facing the realities of life, we would accomplish much more. When we continually try to escape from life in one way or another, we waste our energy. It would require less of us in the long run if we would face life now and accept our personal responsibilities as God would have us to. God's Word teaches us responsible living in all areas of life and when the proper time comes, we will have to give an account of ourselves. (See Rom. 14:12) If we take care of life's duties as we go along, we won't need to worry about the accounting time.

There is no easy way out! Yet people still seek for one. Some try to escape by running away while others hide behind someone else. For others, alcohol and other drugs provide a means of escape from reality. Whatever method one uses to escape, it is at best only an artificial "solution." It changes one's outlook, but it does nothing to change one's circumstances. It really isn't an easy way out, because it adds to life's problems rather than solving them.

No matter what route of escape is followed, the end only brings more distress. There are places of confinement for those who refuse to act responsibly, and bring harm to those around them. All sorts of illegal activities lure the foolish ones who are seeking a way

out, while at the same time blinding them to the fact that some time, they must face the consequences for their actions. Those who seek something for nothing will find themselves ensnared by their own greed. And especially, their hearts will still be empty and troubled, and without the freedom and peace man's soul desires. Peace cannot be found until we accept our responsibilities, and face ourselves for what we are.

When sin reigns in our hearts, we carry the load alone. Satan may tell us it's too hard to serve Jesus, that his way is easier, but the Bible says "the way of the transgressor is hard." (Prov. 13:15) The only way to lighten our load is to give it to Jesus. "Casting all your care upon Him, for He careth for you." 1 Peter 5:7. When we give Him our cares, He will bear them, and our load will be lightened many times over. But when we try to avoid life, it just increases the burden.

Whenever the going gets rough, we'd all like an easy way out. No one likes to face problems and it may look easier to run away or to avoid things we don't like. It may seem easier to make excuses and to blame others rather than face the consequences of our own behavior. But in the end, we will have to face the facts and answer to God for our actions. The so-called easy way out isn't so easy when we realize we must account for our selfish living and refusal to carry our share of the load.

An easy way out is nearly always a self-centered way out. Following the line of least resistance means we're too selfish or too lazy to put forth the effort to do what is best for all concerned. The Bible teaches maturity and responsibility. It teaches us to give our best, not our least; to work, not seek a free ride. It teaches us to want God's way, not our own way, and there is no escaping our responsibility.

Life at its best is often difficult, but that is not God's fault. Sin has taken its toll on all mankind, and there's one remedy. It is Jesus. He said, "My yoke is easy and my burden is light." Matt. 11:30. A yoke means two will bear the burden, which would make any load lighter. Also the burden Jesus gives us is as nothing compared to the weight of sin on our hearts. He is really the only easy way out! With Him, we won't be overwhelmed by life, because we won't face it alone. Have you given your load to Jesus? If not, now is the time!

Sister Eileen Broadwater



It takes a lot of love to make a home, but a heap of building material to make a house.

ESPECIALLY FOR YOUNG PEOPLE

Age of Satan

The Bible talks about the "wiles of the devil." "Wile" might be defined as a trick or a sly, deceitful action. And, the wiles of Satan should be one of our major concerns as Christians who are trying to live a spiritual life. It concerns me that some Christians seem to think, or live like they think, that Satan merely exists in the mind of man... therefore, the fact that we think he exists is the only genuine existence he has. The Scriptures, however, teach us that Satan was alive long before man was ever created. He existed before there was a human mind to conceive of or recognize his existence.

Why is Satan so clever? First of all, he belongs to the angelic creation that is higher than man. Also, his experience is far greater than any man's could ever be. He has acquired, over the eons, experience which he matches against the small amount of knowledge held by man. He has seen man in every conceivable situation and this enables him to predict with accuracy how he will respond.

Finally, Satan has advantage over us in his ability to transform himself in a variety of ways. He presents himself as an angel of light and can be manifested in many other mediums.

From the time of his first sin until his final defeat, Satan's plan is to establish a rival rule to God's kingdom. He is the head of a system that stands totally in opposition to God. He counterfeits the will of God and plans our destruction.

The fact that Satan is counterfeiting God's plan is the single most important fact that we need to know about him. If we grasp this concept, we will be on our way to a successful defense against him. If not, we will become easy prey for his cunning counterfeit. In Isaiah 14:14, we read that he "Will be like the most High." LIKE! In tempting Eve, Satan offered her the tantalizing prize of being like God. In tempting Christ, he offered Him the world by shortcutting and bypassing the cross.

And now, as we come to our age we see him promoting a form of godliness without power. It is another counterfeit... a semblance of godliness but ungodly. I believe that Satan is actually sowing tares in the Christian field today that are difficult to distinguish from the wheat. We can gain a sense of false security. There are undoubtedly tares sitting in church pews who do not realize that they are headed for eternal punishment.

Satan is actively working to thwart the progress of Christ and His Church. Satan "hindered" Paul when he was to return to Thessalonica to strengthen the young church there. Christ said some from the church at Smyrna would be tried and cast into

prison. He told Pergamus that there worship would be hindered by pagan worship. (as cults today.)

Satan employs a systematic theology to appeal to the intellectual pride of man. To Thyatira a warning was given about doctrines of devils. (also I Tim. 4:1) This is indicative of our day. Today he applies pressure by telling us we do not need a life of self-denial. "It is just too hard to live the separated life for Christ!" So, we yield to liberal church pressure.

I am not telling you that you should look for Satan behind every tree. This will create a very negative Christian life. I am saying that you need to be aware of his devices and his desire to attack, deceive, counterfeit and ultimately to defeat you.

Has God left us to the mercy of this villian? In two places in the New Testament, we are told that Jesus makes intercession for us. This would be both curative and preventive. He is asking the Father to keep us from Satan... to spare us from his attacks. In addition, we are allowed to learn certain lessons... as the sufficiency of God's grace and reliance upon him because Satan is allowed to attack.

Could it be that we never realize victory over the devil simply because we have never taken a stand against him. James says to "Resist the devil." We have an armor to help us resist him and we must be dressed and shod to defeat him. We overcome him by "the blood of the Lamb, and by the word of our testimony." (Rev. 12:11) The blood of the Lamb was shed on a hill outside of Jerusalem and this is clear evidence of the death that defeated Satan. His victory made our victory possible.

In addition, we are the "light of the world" and our candle can't be hidden under cowardice, compromise, worldliness or indifference. Our testimony is very important to our defense against the evil one.

Defeating Satan requires a martyr spirit. It takes up the Cross and marches to Zion no matter how difficult the circumstances. With the Word of God in our hand and in our heart we have the protection we need in this Age of Satan. We are protected. But, God will not force us to this state. We have the responsibility to take up our armour and it is a lifetime battle. To be skillful in the battle requires a lifetime of prayer and practice.

Christ lives in us... and greater is He that is in us, than he that is in the world. Christ is our victory. Trust Him and use all the means he has provided for you to defeat the great enemy of your soul in this Age of Satan.

Brother Len Wertz

THE THREE FOLD COMMISSION TO THE CHURCH

Matthew 28:18-20, "And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

As Brother John Pepper recently said in a sermon (on a different subject), we often take verses out of context and make them say something entirely the opposite of their original meaning. We believe this is true of the verses we have just quoted. Although they are often used this way, these verses are not a command for individuals to go out witnessing. Contrary to popular teaching, we do not believe the Scriptures teach that the Saints who belong to the New Testament Church are commanded to go out and knock on doors to witness, although some individuals may be led in this direction. While the Holy Scriptures are for the believers of all ages, we believe that we must take some things within the context in which they were given. The command before us was given specifically to the eleven disciples, according to verses sixteen and seventeen of this chapter. In Ephesians 2:19-20 we read, "Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone:" These eleven disciples (along with Paul) became the apostles who were the foundation of the Church. Therefore we contend that this commission was given to the Church as a body and not to individuals within the body.

This commission is to be carried out in the name of the Lord Jesus Christ who says, "All power is given unto me in heaven and in earth." The growing teaching of universal restoration (which is a subject within itself) has caused many to give up the great commission in favor of the teaching that all individuals are already saved but have to be told this fact. While some contend that Alexander Mack, the recognized founder of the Brethren, believed and taught universalism, others doubt that this is so. Even those who argue that Alexander Mack taught this agree that it was not popular among the Brethren and was soon "put to the side." If Alexander Mack did teach this, we are grateful that our Brethren forefathers did not follow the teachings of a man, like the cults and (to a lesser degree) Protestant denominations do. Rather they based their convictions on the Holy Word of God and followed the Lord Jesus Christ. On the other hand, we believe the great commission was not taken seriously enough by them and is not taken seriously enough by the majority of Brethren today.

We are commanded to "go ye therefore, and teach all nations." We believe that the Brethren have something to share. The first thing we are to teach is that salvation is through the shed blood of Jesus Christ. Since the plain Brethren have not gone into all the world some of us are supporting individuals and/or groups with which we are not in full agreement. While we do not wish to put a guilt trip on anyone, if the Holy Spirit would call individuals to foreign fields would the Dunkard Brethren Church be willing to help support them?

But it is not enough to only go forth and teach. Along with this goes the commandment, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." While we appreciate good tract ministries, this does not fulfill the great commission. Many big name evangelists go all over the world preaching. Yet many of them never baptize one convert! Here we are given the baptismal formula. We are to baptize in the name of the three within the Godhead, the Holy Trinity. This necessitates three actions, as practiced by the Brethren.

The final commandment within the great commission is sadly lacking in most missionary efforts. "Teaching them to observe all things whatsoever I have commanded you:" is ridiculed by a vast majority of modern efforts. We are grateful that our Brethren forefathers and our present fellowship of the Dunkard Brethren Church takes this command seriously. Such teachings as "the postponed kingdom" have taken away the emphasis on the Sermon on the Mount. Feet washing is not popular among the majority of gatherings. In place of teaching what our Lord has commanded, many are teaching that the commandments of our Lord are not for the Church today. We also believe that the teachings of our Lord include those things He revealed to the New Testament writers.

If we are obedient to the great commission, Christ leaves us with a wonderful promise, "and, lo, I am with you alway, even unto the end of the world." He does not leave us to take up this task alone. All the forces of hell will fight against you if you "launch out into the deep" and the songwriter says. "But greater is He that is within you than he that is in the world."

While this commission is given to the Church, and not to individuals we as individuals must respond. If you are not a part of the Church an invitation goes out for you to accept the teaching of salvation through the shed blood of Christ, be baptized scripturally, and, through the power of the Holy Spirit, observe all things our Lord has commanded. Let us desire to obey all of the Word of God no matter what the personal cost. "Amen."

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078

A TRIBUTE TO MY PARENTS

Who are parents? God has blessed me with two special people, in my life, you as my parents. You are the ones who prayed for me and loved me before I was born. And then when the time came for my birth, you were there — waiting to shelter me, love me, and bring me happiness. At my birth I was a helpless bit of humanity, so you as my parents stepped in and provided me with all the necessary things for my physical life. Then, as I grew older and became able to care for more of my physical needs, your job took a different aspect, concern and guidance for my spiritual life. This is where your greatest responsibility came in.

The fact that you are Christian parents is truly an asset to me. So many have not been blessed with Christian parents! How many times do I show my appreciation for this? God could have placed me as the child of an athiest, or as a Communist child, but He gave me to you instead!

I need to realize that God has given you to me as an umbrella of protection over me. You protect and shield me from the outside world. One of the many things that I'm thankful for to you, as my parents, is your willingness and desire to place me in a Christian school. This is truly a blessing God has granted me, and I should thank you for the part you played in this blessing. You are also built in counselors against the wrong in the world. You have had so much more experience than I have, and I will be blessed for taking your Godly advice.

Truly you as my parents are God's special blessing to me as a teenager. God cared for me so much that He gave you to me to love me. All this love should and does make me want to do something for God in return. How can I show my appreciation to God for you, my blessing? One of the greatest ways is by respecting you as my God-given gift, and by obeying and loving you in return.

I'll never regret my love for my Special Blessing — you, my Mom and Dad.

Sister Rebecca Pifer
Dallas Center Christian School



Success is like a ladder we cannot climb as long as we have our hands in our pocket.

SIXTY YEARS AGO

July 1, 1929

CONVERSION

D. W. Hostetler

Well, the Psalmist says, "And sinners shall be converted unto thee."

And so after all, what is conversion? The notion that David had was that men are sinners, and that this thing we call conversion is the philosophical process, through which a change from a life of sin to a life of righteousness is worked out. This embraces faith in the Father, Son, and Holy Spirit, and the truth of God.

Now faith lays hold of the means of conversion, which is the truth, for David said, "The law of the Lord is perfect converting the soul." The idea is to undergo a change. Webster gives it thus, "A change from the service of the world to the service of God." A change of the ruling disposition of the soul, and the appropriate effect in transforming the outward life. This is in harmony with what the book says, "When the law makes a man free, then he is free indeed."

It is the law of Christ that is the means of liberating from sin. "Seeing ye have purified your souls in obeying the truth." To claim remission independent of strict obedience to God's truth is erroneous.

Then repentance is essential to conversion, "Repent and be converted that your sins may be blotted out." This also embraces confession. "Confess your sins, and He is faithful to forgive us our sins."

The truth of the law regulating conversion is that faith lays hold of the means, and repentance and confession of sin brings the mercy of God to bear on the guilty which renders baptism essential in order that sin might be remitted.

This process of conversion works out a new creature in Christ Jesus, or as we would say — a new man. Then the new man looks on things from a different view, and in a different light, — he lives by a different standard, because he has been converted, he now lives under His indwelling, purifying and transforming influence. And as Paul says, "Old things are passed away and behold all things become new." The old things that pass away are the things of the world that are wrong and sinful, and the new things are a different purpose in life.

Then this Gospel conversion brings a new mind which is the mind of Christ. Paul says, "Let this mind be in you which was also

in Christ Jesus.”

Now with his new mind he meditates on new thoughts hence plants or creates new motives and desires in the heart, bringing a hungering for righteousness which he feeds by feasting on God's truth instead of the trashy things of the world. The converted man has changed his relationship, he is now a child of God, he is in the best society, which puts him under the best environment.

We refer again to the text at the head of this article, “And sinners shall be converted unto thee.” Now it is very easy to obey God's truth when you are converted to it, it is the easiest thing in the world to observe feet-washing, the supper, communion and salutation when you are converted to these truths. Then too it is a mighty fine thing to be converted to the eternal principle of non-conformity and to find ourselves in the order of the church as laid down by Annual Meeting, not as some of us might think, but let's observe the order of nonconformity as defined by Annual Meeting, and if we observe the rules of nonconformity as outlined by general conference, I am sure we will not be far out of the way of New Testament nonconformity.

THE NEW TESTAMENT DOCTRINES

An Evening Service

J. H. Moore

We have no way of knowing at what hour Jesus met with his disciples in the upper room, but we do know that “when the evening was come he sat down with the twelve” (Matt. 26:20). Mark (14:17) says, “In the evening he cometh with the twelve.” Paul declares that “the Lord Jesus the same night in which he was betrayed took bread” (I Cor. 11:23). This statement is confirmed by John's account of the feet-washing service and the Lord's supper. Jesus having handed the sop to Judas, the narrative says: “He then having received the sop went immediately out, and it was night.” (John 13:30)

All of this gives us to understand that the Lord's supper, as well as the communion, was first celebrated in the evening. As regards the Lord's supper, it would be entirely out of place at any other time of the day, for supper is an evening and not a noonday meal. Being characterized by the time of its institution, the evening would seem the only appropriate time for its observance.

Regarding the practice which prevailed in the time of the apostles, we get some light from Acts 20:7, where we find this statement about a feast at Troas: “And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow; and continued

his speech until midnight." The members at Troas came together on the first day of the week, that is, on Sunday evening, for the purpose of holding a love feast. The breaking of bread here includes the whole love feast service. We say they met on Sunday evening, for it is said that Paul preached until midnight. This can be accounted for only on the ground that the preaching began in the evening.

At midnight the services were interrupted by a young man, in his sleep, falling from the third floor. Paul went down, administered to the young man, returned to the audience, and the services relating to the feast were completed. While the members may have intended to hold their feast on Sunday evening, so as to have Paul, who was to leave the next morning, with them; still the services were actually deferred until the early hours of Monday, the feast being near midnight.

It will be noticed that the first feast ever held was probably on Thursday evening. This was in the upper room in Jerusalem. The second one of which we have a special account was held in the upper room at Troas, early on Monday morning. Since one feast was held on Thursday, and the other one on Monday, it must be evident that no one day in the week was considered more appropriate than any other day. Any day is a suitable day for the love feast; it should, however, be held in the evening. The communion should also be celebrated in the evening. It was instituted in the evening, and was to have been observed at Troas in the evening, but was delayed until a later hour.

In the Scriptures we have not the remotest hint that the supper was ever observed at a noon service. It is, by nature and origin, an evening institution, and by all the early Christians was so regarded. The Christians of the first centuries may have fallen into some errors, but they never went so far as to attempt to convert this special evening ordinance into a noon hour service.

HOW IS YOUR "LOVE LIFE?"

This question is often asked regarding our relationship with the opposite sex. We hear it alot out in the world. But the Christian has a love life also. The scripture says that the greatest virtue we can possess is love. In I Corinthians 13 (which we should read often) we are reminded that of all the talents we possess, if love is not mixed with them they will amount to nothing. There are indeed many people with many gifts who do much for God, but their lack of love is detrimental to God's work.

As Christians we love others because God first loved us by sending His Son to die for us and become the perfect sacrifice for

our sins. In no way could we save ourselves. Every day in prayer and in the study of God's Word the Christian is renewed by the love of God, and this reaffirmation is passed on to others.

We have all seen a young person in love with another: that person is carefree and happy, and he cannot help sharing his attitude of heart with others. The Christian is in love also, but in a much grander scale. He cannot keep silent about his daily walk with Jesus. He must share his faith. As Paul said, "woe unto me if I preach not the Gospel." (I Cor. 9:16) So where are all the Christians who are in love with the Lord and must say so? We are not acquainted with very many, but thank God there are a few. Christ raised the question, "when I return, shall I find faith on the earth?" Religion, based on written precepts and guidelines will always be prevalent. But a religion based on "faith which worketh by love" (faith in the shed blood and finished work of Jesus Christ) is more than just a religion: it is salvation through Jesus Christ. To be a Christian is to be a part of the greatest Love Story the world has ever known. If Jesus has truly saved you, the next time someone asks you, "How's your love life?" tell them about Jesus.

Lynn H. Miller

P.O. Box 433

Newmanstown, PA 17073

NEWS ITEMS

ENGLEWOOD, OHIO

The Englewood Congregation revival services for 1989 are planned for July 16 through 30, the Lord willing. Our Harvest Meeting will be the afternoon of July 16.

Bro. Merle Sweitzer from Shrewsbury, Pennsylvania congregation will be the evangelist. May our prayers and attendance make this effort a building up of our church and faith in our great God who daily loadeth us with benefits.

Sister Ruth Speicher, Cor.

DALLAS CENTER, IOWA

Lord willing, the Dallas Center, Iowa Congregation is planning a two week revival meeting August 6 through 20. Elder Robert Carpenter, Plevna, Indiana is to be our evangelist.

Services begin Sunday morning at 9:30, Sunday evening at 7:00 and each week night at 7:45. All day meetings are planned August 19 and 20 with services beginning at 10:45 Saturday morning and Lovefeast services that evening.

Come and worship with us.

Sister Becky Funk, Cor.

SHREWSBURY, PENNSYLVANIA

The Lord willing, the Shrewsbury Congregation is looking forward to a Revival Meeting in August. Elder Hayes Reed, from Modesto, California, plans to be here from Friday, August 11 to Sunday, August 20. Pray for these meetings, and come worship the Lord with us.

Our Lovefeast, May 25, was a day of fellowship and worship. We enjoyed the messages throughout the day including the special District emphasis on non-resistance. We thank the visiting ministers for coming and sharing with us: Brethren, James Kegerreis, Frank Shaffer, Kenneth Wilkerson, Virgil Leatherman, Allen Eberly, Emmert Shelly, and Paul Hartz who officiated in the evening.

Sister Fern Ness, Cor.

THANK YOU

I want to thank all for their prayers, cards, and gifts while in the hospital and since my return home. May God bless each one.

With love,
Sister Emma W. Stauffer

THANK YOU

We sincerely want to thank all our dear brethren, sisters and friends for the cards, letters and well wishes we received on our fiftieth Wedding Anniversary. It was wonderful. May God bless you all.

Brother Emery and Sister Aurelia Wertz

WALNUT GROVE, MARYLAND

We look forward to revival in our congregation as Bro. Paul Hartz comes to hold our scheduled one week meeting, beginning July 23 and ending July 30. Pray with us that the messages will turn hearts to the Lord, and encourage us with your presence at these meetings.

Sister Dorothy Nell, Cor.

BROADWATER CHAPEL, MARYLAND

The Lord willing, the Broadwater Chapel Congregation is looking forward to a week's revival meeting, from July 30 to August 6, 1989. Bro. Harley Flory plans to be with us as our Evangelist.

Please include these meetings in your prayers and plan to join us.

Sister Lavona Sines, Cor.

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BIBLE MONITOR

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"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

PRAYER CHANGES THINGS

Prayer can change many things,
We know this to be true.
It can open the door to new life
And make a better you.

Prayer is a solemn talk with God
Of troubles and desires,
Of thankfulness and praises,
Bringing forth those hidden fires.

Everyone must bear some crosses,
All are not plain to see,
Perhaps the crosses that you bear
Are all unknown to me.

Prayer makes our crosses lighter,
It can bring us peace of mind,
It brings us closer to our God,
And helps us to be kind.

Fervent prayers of righteous men
Have changed things in the past;
Glory to our bless'd Redeemer
On whom our cares are cast.

- Sister Irene Stout
Rt. 1 Box 160
Wabash, IN 46992

ANSWERED PRAYERS

Daniel faced many challenges throughout his life. He had risen from a captive to high political position. Because he had been faithful he had gained the confidence of the Babylonians and the Persians. His position and his integrity caused others to envy him.

They tried to bring him down by appealing to the vanity of the king. An unchangeable law was drawn up stating no one was to make a petition to any other than the king. The king signed it without considering what the ramifications might be. He liked being asked for whatever favors the people desired.

Daniel had a choice to make. Either he could join the rest of the people in promoting the king as the only source of blessings or he could continue to seek his favors from the God of Heaven. His choice was not a secret. He prayed to God with his window open just as his habit had been. He could have closed the shutters and no one would have known. His religious beliefs and practices had always been open and they would remain that way. His enemies saw him and accused him to the king. Although the king's heart was not in it, Daniel was forced to spend a night in the lion's den. That night brought him higher favor with Darius and the downfall of his accusers.

Why was Daniel so willing to defy the king's command? He had been faithful throughout his life and was not willing in his old age to change his course. He was convinced that God could answer his prayers. Through his prayers he had been given the fortitude to stand for the right. He had made many tough and courageous decisions after consulting God. The habit of his life was prayer. His habit was not only in praying but in having those prayers answered.

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Daniel is not the only person who has had prayers answered. The great men of God of all ages have had their prayers answered. Although their prayers have been sent above in many varied ways, languages, places and positions, men have had their prayers answered.

The same God, who answered the prayers of Daniel and all these other men of God, is still on the Throne of Heaven. God has given us not only examples of those whose prayers have been answered, but He has given us some instruction as well. He wants prayers to be from the heart not the head. He is more interested in the content than the language of prayer as long as proper reverence is maintained. He wants prayer to be centered in His will rather than in self will. Prayer may not be humanly articulate but can be well understood by God when His Spirit is moving in that prayer. Prayer must be persistent. The length of time needed for the answer's appearance may vary. Some prayers offered in a moment of danger will be answered before the words are out of our mouths. Others will not be answered for years maybe even decades.

Prayer cannot be self centered. There are certainly many times when prayer will be about self concerns. But even those prayers must be offered in the Spirit of bringing glory and honor to God. Our prayers must also be offered for the Spiritual and physical well-being of others. Our prayers should seek what is for the true well-being of others.

The answered prayer that brings the most joy is the prayer for the Spiritual rebirth of a particular person. When that person yields to the Spirit's call the answered prayer is a real boost to the one who prayed.

It is good to have concern for the Spiritual rebirth of many people but to have greater power in prayer it is better to concentrate on a few specific, individual souls' needs. This creates a greater emotional involvement in the prayer. If a specific prayer burden is undertaken and faithfully kept up, the joy of the answer, whether soon or delayed, will be great.

While public prayer, of necessity, must be general, private prayer should be specific. Names should be named and situations should be rehearsed. We do not need to tell God these things for His information but for the discipline necessary in our lives holding up a need before Him. When prayer is answered, we have an increased faith which will lead us into greater Christian service.

Daniel was a man who chose God over men. Daniel was a man honored by God through answered prayer. What greater honor could we have than for our prayers to be answered by the God of Heaven?

ESPECIALLY FOR YOUNG PEOPLE

"Heart Attack"

HEART... the very thought of it exudes warmth and concern and love. Yet, today the heart has ended up just a cold part of the animal anatomy. In the context of the Bible meaning of the word, it has a very broad definition. Only in II Sam. and II Kings does the Bible refer to it as the seat of physical life. In all of the other seven hundred plus occurrences, it relates to some aspect of the spiritual nature of man.

The heart is the center of our intellectual life and as such holds the same connotation as the mind. The Bible says that the heart has thoughts (Heb. 4:12) and Matthew tells us that evil thoughts proceed from it. It is also the place where we hide our knowledge of the Word of God. (Psalms 119:11)

The heart is the seat of our emotional life. This is the usage that we most often think of first when we consider its meaning. The heart loves (Deut. 6:5), rejoices (Psalms 104:15), sorrows (Rom. 9:2), desires (Psalms 37:4) and expresses many additional emotions.

The heart can also will. Will is related to the heart in II Cor. 9:7. It chooses (Exodus 7:23) can be turned aside (Exodus 14:5), seeks (Deut. 4:29) and can be hardened (Heb. 4:7).

The word, "heart" is used metaphorically for the inner part or middle of some things in the Bible. The Word talks of the "heart of heaven" in Deut. 4:11 and the heart of the earth in Matt. 12:40.

But our interest in the heart is in relation to the spiritual life.

The heart of the unsaved person is characterized in very severe terms. The Bible calls it "hard" and impenitent. The word, "hard", means, "calloused and insensitive to spiritual things." It is said to be blinded, and evil. It can sink to a perverted state of being "without natural affection."

When you accept Jesus as your personal Saviour, you have a new love of God and a purpose to do His will... you have a changed heart! It is now circumcised... the old flesh being put off. The heart of a Christian... his intellectual, emotional, vocational, and spiritual life can now be true and pure. "With the heart, a person believes unto righteousness." (Rom. 10:10) It is the abiding place of the indwelling Christ, the Holy Spirit. It is the center of obedience relative to your Christian life. With it you love God and in it "the Love of God is shed abroad."

We are personally responsible for what happens in our heart. We are warned that our hearts may become hardened or calloused or even insensitive to spiritual things. Sin is deceitful and can lure us

into the place where we will not respond to the promptings of the Lord. The deceitfulness of sin forms a callous over the heart which obscures the manifestation of the indwelling Godhead.

There are three preventives for a calloused Christian heart. The first is a daily exhortation of one another. An isolated Christian may become calloused because he needs the encouragement and watchful concern of other believers. The second is active use of the Word of God. It is the Word which divides right through to the innermost parts of us and exposes every aspect of our being. Finally, there is prayer. We find our help and our hope at the throne of grace.

Our conscience is also rooted in our heart. If our heart is right with God, we will have a cleansed conscience. Even our obedience to the laws of the country is based on the conscience. Doing a good job for our employer is seated here. It is not right for a Christian to waste or misuse his employer's time in the name of "doing something for the Lord." If our conscience tells us that is all right, then it is seared. Our consciences should be able to attest to the quality of the testimony we are bearing for the Lord. It is strange that so called Christians of our day say that they really don't need other Christians. They just have a direct line to Heaven and can do it all by themselves. These people do not have the heart of God. One of the most important and complex aspects of our life in Christ is that our social activities should be governed by a Christ filled conscience.

May our hearts not be defiled and seared but regenerated and cleansed and meet for the use of the Master. May God use them to guide us aright relative to the vocational, social and spiritual aspects of our lives.

Don't let Satan attack your heart. Let God reign fully there and glorify Him. Your right heart will lead you to spiritual success in discipline, dependence and development.

Brother Len Wertz

TEENAGERS, THEN AND NOW

Daniel and his three Hebrew friends are good examples of Christian teenagers. They stood for what was right instead of giving in to peer pressure like many others around them. Instead of eating the king's food as they had been told, Daniel asked if they could eat food other than the king's rich food and wine. Daniel knew God would be displeased if they ate the food, He had told them not to eat. Daniel risked the king's wrath and his friends laughter, yet he devised a plan to eat only what he knew would please God. It is obvious Daniel had convictions in his heart about wrong and right.

Daniel was a captive in Babylon, away from his parents, teachers and church leaders. Who really cared what he ate? How often do teenagers think, "I can't wait until I'm old enough to move away from home and won't have Mom and Dad always breathing down my back!"? Daniel didn't have his parents watching him, yet he did what was right.

When King Nebuchadnezzar made the golden image, Shadrach, Meshach, and Abednego, Daniel's friends, remained standing even though everyone around them was kneeling down. Would I have been tempted to kneel down? Would I think, "No one I know is looking. Mom and Dad will never know. All my friends are kneeling down. Why not?"

Even standing before King Nebuchadnezzar their faith in God didn't falter. They didn't know they would come out of the furnace not even smelling like smoke! The worse "punishment" we'll probably ever get would be being laughed at, and they were thrown into a fiery furnace. We might give in for being laughed at, but they remained faithful to God, even though it meant death. I want to be true to God as Daniel and his three friends were.

Sister Allison Moss

Dallas Center Christian School

VIOLENCE — A WAY OF LIFE

James 4:1, "From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members?"

As time goes by it seems that violence is becoming more and more a part of society. Young teens, and some even younger, have started a new trend called "wilding." They go out in "packs" and rape, rob and sometimes even murder their victims. The Bible makes it clear that from the time that Cain killed Abel murder has been a part of the human scene. However, up until the time of motorcycle gangs, revenge, rather than "sport", seems to be the major reason for most violence. The "Old West" was, perhaps, the closest thing we have to our modern catastrophe. Those that follow the thinking of "When guns are outlawed, only outlaws will have guns" should take a lesson from this period in history. Was it really a better world when everyone walked around with a gun strapped to his hip? (This is not literally true we realize.)

Some violence is not easily explained. In our state a very plain Mennonite lady shot her husband recently. While we do not personally feel that God would allow us to take a human life, we do not wish to be overly judgmental of someone with a mental condition. On the other hand, television has certainly had an

important part in our modern day violence. Children are exposed to violence as an acceptable way of life over and over again.

We should never be ashamed of the fact that our Dunkard forefathers refused to have part in the wars of their time. Those who "wave the flag" in their churches and encourage their boys to fight for their country are teaching contrary to the Prince of Peace, the Lord Jesus Christ. We hope the time never comes when a flag is displayed in our meetinghouses. But fighting in wars is only one aspect of biblical nonresistance. We should avoid any type of violence in our personal lives. Supporting such groups as the National Rifle Association is contrary to our nonresistant stance. Although we would not vote for any issue, we believe that it would be to the benefit of society if some guns were outlawed. We are not opposed to our brethren owning guns for hunting purposes if that is their desire. It is true that if an individual wishes to kill bad enough they will find a weapon to use to accomplish their purpose if a gun was not available. On the other hand, it seems much less likely that a schoolyard of children would be killed and maimed by an individual with a knife or some other weapon other than a gun. While on this subject, why is it that many who once preached against the Hollywood movies now find them acceptable when they promote such violence? Seeing a "good" movie (we do not believe there is such a thing even if it is "religious") helps to support those that glorify violence.

We heard Brother Rudy Shaffer preach on the sovereignty of God very recently. While he did not mention the wars in the Old Testament that God commanded, we believe this is one area we cannot question although we do not fully understand it in the light of clear New Testament teaching against all violence.

There is another type of violence that must be avoided by the Church. We, personally, believe this is what James had reference to when he penned the words in James 4:2. "Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not."

"Ye lust and have not:" First of all we look at what our brother or sister has and lust after it. Are we jealous because a fellow member has a bigger car, or nicer house or a bigger bank account? We often speak of those within the earthly church who lust after the things of this world and condemn them, and rightly so, but what about our own lusts? We may even lust after our brother or sister's spouse.

"Ye kill, and desire to have, and cannot obtain:" I John 3:15 warns us, "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him." How many times do we "kill" with our tongue because we do not agree with a brother or

a sister? Do we “murder” those who are in places of leadership that we secretly desire?

“... ye fight and war, yet ye have not, because ye ask not.” We may not be using guns or fists in our Dunkard Congregations but are we causing hate and prejudice by our actions and words? Do we look to God when there is a disagreement or “choose sides”? Are the things causing problems in our congregations really doctrinal issues or someone’s interpretation of scripture? We are not denying the need of leadership and standards, but fighting and warring is not God’s way to resolve an issue. At least we should take the time to pray together about an issue.

While the earthly church is supporting such violent actions as demonstrations against government we should not take part. Even abortion centers, which are nothing less than murder centers, should not be openly demonstrated against except in our writings and sermons. But beyond this, love, not violence, should be our way of life in the Church towards each other.

God desires to give you peace within your heart if you have never made a commitment to the Lord Jesus Christ. Do this today and be baptized, then follow a life of peace, not violence.

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078

ASHAMED, OF WHAT, OF WHOM?

Shame is a word that has almost lost its identity in some respects. Years ago the word “shame” was often used when something or someone was wanting in respectfulness such as dirty clothing, dirty house, immodest apparel, immoral lives, reckless speech or wicked actions. Now these things prevail daily almost anywhere, people parade the streets dirty, almost nude, men with long hair trailing down their backs (perhaps braided), women with cut and dyed hair in horrible fashions, both sexes in bleached, splotted, torn off dungarees, immorality is prevalent in everyday fads and styles even to the eye glasses, no shame seems to be shown, no humble spirit, but the selfish “do as I please” attitude. It seems as though many of the human race have provoked their Creator until apparently He has given them over to reprobate minds, and instead of being the Bride of Christ they have become the bride of Satan. Read about Satan’s bride in Isaiah 47, of the things they do, their confidence and their coming judgment.

What really saddens my heart is to see people who have accepted the Lord, have been baptized, started out well and then become lax toward Christ and His people. In pride they follow evil

customs and fashions, being ashamed of their modest dress, coverings, speech, and attend places of amusement where people who see them really need the Christian witness in appearance and conduct. They are ashamed to be different from the gang they associate with. It is necessary in business and so forth to mingle with the world, but then we should be filled with the Spirit, happy in the Lord, and be a learned witness in appearance, conduct and words. When we do this we demand respect and trust even from the unbelievers. But if we are ashamed of the Gospel light we are looked upon as professors but not possessors.

Christ said we do not light a candle and put it under a bushel, neither do we use salt that has lost its saltiness. Neither the candle nor the salt is any good that way. So are our lives when we change our Christ-life for the appearance of sin in order to camouflage the good life in Christ to be accepted by the world, so we think. All through the Old Testament God's chosen people were wont to wander from God and adopt the ways of the heathen until it became so repulsive to God that He sent them into captivity under heathen rule time after time. Many were killed, and many had to work as slaves with rigor and abuse until they repented, then God would return them to their own land, where they soon reverted to the ways of the heathen again. II Kings 17:33-34 describes their actions thus, "They feared the Lord and served their own Gods, after the manner of the nations whom they carried away from thence. Unto this day they do after their former manners: they fear not the Lord, neither do they after their statutes, or after their ordinances, or after the law and commandments which the Lord commanded the children of Jacob, whom he named Israel."

if we are true to our godly calling in all situations, not ashamed to be called the children of Christ we will receive credit by our fellowmen and also blessed by God. Remember Israel, as long as they served God He took special care of them in the Land He gave them, but when they became ashamed of Him He scattered them in judgment.

When we have a desire to follow the things of the world we are actually ashamed of Christ who gave His life on earth and His blood shed at Calvary to save our souls. He suffered for all the sins of all the world, from Adam to the last person who will be born on earth, to redeem us from the wages of eternal death and hell. No person has ever suffered such agonies as our Saviour suffered when He redeemed us as He bare all the sins of the world. But what good will it do us if we are ashamed of Him, because He said "Whosoever therefore shall be ashamed of me and my words, in this adulterous and sinful generation; of him also will the Son of Man be ashamed when he cometh in the glory of his father with the

holy angels." Mark 8:38.

If Christ is ashamed of us, do you think He will say to us "Well done thou good and faithful servant enter thou into the joys of thy Lord."? Heaven is worth our all, our best efforts, our godly, Christian garb, our language and conduct. When we neglect or rebel in these we are actually denying Christ, for "No man can serve two masters for either he will hate the one and love the other," or else, "If any many love the world he will hold to the one and despise the other. Ye cannot serve God and mammon." Matt. 7:24.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." I John 2:15.

"And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Rom. 12:2.

"For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." Heb. 10:26-27.

Lovingly submitted by
Sister Ruth M. Snyder

SIXTY YEARS AGO

July 15, 1929

LAWFUL, BUT NOT EXPEDIENT

J. F. Britton

The purpose of this article is not to find fault, and unjustly criticize, but to call attention to some Gospel virtues and principles that have been neglected in the last decade.

The modern church, in her zeal and passion for more aggressive mission work, has at the expense and sacrifice of discretion, prudence and discipline virtually been prostrated on a level with the world. This statement is evidenced and verified by the deplorable conditions as they exist in the church today. It seems that the church has been compromising with the world to the alarming extent that the church has about everything in her fellowship that the world has, in the way of immorality, immodesty and indecency. And, too, the modern church has gone into the mercantile business and is commercializing her religion. Some, like Judas Iscariot, who sold his "Lord for thirty pieces of silver." Others, like "Esau" of old, are exchanging their "birth rights", for the cravings of perverted

appetites, and the frivolities and vanities of this world.

While it is true, there are many things that are lawful and legal within themselves, but are not expedient nor conducive for the followers of Him who spake as never man spake, to waste their valuable time and energies that should be conserved and dedicated to the service of Him "who came that we might have life." (John 10:10)

Jesus said, "Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? It is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." (Matt. 5:13) Salt is not only a condiment that gives taste and flavor, but it cleanses, purifies and preserves, and the Divine purpose of the church is to cleanse and purify individuals through faith, repentance and baptism, that they may be qualified to be enrolled as a co-worker with Christ in his kingdom of grace and truth. And having been "created in Christ Jesus unto good works", "they continue steadfastly in the apostles doctrine", and are preserved in the grace of our Lord Jesus Christ. It should be noted that Jesus also said, "If the salt have lost his savour, wherewith shall it be salted, it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." What a sad arraignment against the modern nominal church.

Again Jesus said, "Ye are the light of the world. A city that is set on an hill cannot be hid. (Matt. 5:14) Therefore it is logical and true that Christians are illuminated with "the true light, which lighteth every man that cometh into the world." (John 1:9), will be constrained by the love of God, and a yearning and a passion for the salvation of souls, to let their lights so shine through their lives that are consecrated and dedicated to their Lord, that many weary tempest tossed souls may see their light of righteousness "and pull for the shore."

And as the kingdom of Christ is a Spiritual Kingdom of righteousness, it stands to reason that her executive rules and principles are "faith which worketh by love", sanctification, "and holiness, without which no man shall see the Lord." (Heb. 12:14), and trust in the living God, through our Lord Jesus Christ. And the subjects of this kingdom are characterized by honesty, veracity, virtue, modesty, decency and vital piety. And their adornments are self-control, prudence, discretion and "a meek and quiet spirit, which is in the sight of God, of great price." (I Pet. 3:4) "Against such there is no law." Bless God, and praise His Holy Name, that He has redeemed His people through Christ Jesus and made them free from the servitude of the flesh and sin.

Quite recently a mother of four or five grown girls, in high society, talking to the writer about present conditions asked, "What

is the trouble with the girls?" The writer said, "Madam, if you will tell me what is the trouble with the mothers, I'll tell you what is the trouble with the girls." Then the mother looked at the writer and said, "What do you mean?" The writer answered, saying, "Madam, just think, mothers with bobbed hair, sleeveless dresses, bobbed at the bottom so short that when they sit down they don't cover their knees, with faces all painted and powdered till they don't look like human mothers, spending their time and energies in clubs and entertainments at the expense and sacrifice of home duties, and then they ask, what's wrong with the girls. And the fathers indulging their perverted appetites and passions in their various carnal habits, right before their boys and girls, and spending their time and energies in the lodges and other places of amusement at the expense and sacrifice of the family altar, and other family duties. What can you expect? Notwithstanding these very fathers and mothers that are crying out and saying, what is wrong with our young people, are saying those are lawful, and folks have a right to their opinions. Yes,

"Sin has a thousand treacherous arts,
To practice on the mind:
With flattering looks, she tempts our hearts,
But leaves a sting behind.

"With names of virtue she deceives
The aged and the young:
And while the heedless wretch believes,
She makes his fetters strong."

From a human point of view, the indulgences in carnal pleasures may be lawful, but from a Divine point of view, they are not expedient nor conducive to the building up of Christian homes. Hence, the inspired writer says, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel." (I Tim. 5:8) This scripture alone, shows the sacred duty that every father and mother owes to themselves and their families. Will they dare to stand before the judgment bar of the great God of this universe, and talk about what is lawful, and claim they have a right to their opinions?

Oh readers, what will your answer be?

THE NEW TESTAMENT DOCTRINES

Before the Passover

J. H. Moore

We now proceed to show, as promised that the religious rite of feet-washing, the Lord's supper and the eucharist, were instituted

the evening before the legal time for the Jews to celebrate their passover. This we shall do in a brief way, though it is a question over which there has been more or less controversy among theologians.

Among the Jews the day began at sundown, and ended at sundown. It was probably not far from sundown, or Thursday afternoon, which would be the beginning of the fourteenth of the month Nisan, or the first day of unleavened bread, when the disciples asked Jesus: "Where wilt thou that we prepare for thee to eat the passover?" He told them what to do, and it is said that "they made ready the passover" (Matt. 26:17-19). Luke says it was "the day of unleavened bread, when the passover must be killed." (Luke 22:7). Remember that the day did not end until the next evening, hence it could well be said that it was the day on which "the passover must be killed." It was killed on that very day, that is, about twenty-one hours after Jesus told his disciples to prepare the passover.

After receiving their instructions concerning the preparation of the passover, the two disciples went to the proper parties and contracted for a lamb to be delivered, as the custom was, at the upper room which they had engaged. This done, they arranged for supper, and later Jesus came with his disciples. On this occasion, as shown in previous chapters, Jesus instituted feet-washing, the Lord's supper and the communion. All of this was on the fourteenth day of Nisan, the day of unleavened bread, or the day on which the passover must be killed. When the services were completed, late on Thursday evening, Jesus went to the Garden of Gethsemane, where he was arrested, was tried the next morning, and nailed to the cross at nine o'clock. At three in the afternoon he expired. This was still on the fourteenth day. At three o'clock the priests, as was their custom, commenced killing the passover lambs in the temple. These lambs were then roasted and eaten that evening, after sundown, which would place the eating on the fifteenth day of the month. All of this agrees with what is said about the Jews refusing to enter "the judgment hall, lest they should be defiled, but that they might eat the passover" (John 18:28). In the old Syriac Version we have this rendering: "Lest they should defile themselves before they had eaten the passover."

From this we learn, as a matter of fact, that the Jews had not yet celebrated the passover when Jesus, early on Friday morning, was on trial before Pilate. This harmonizes perfectly with what John (13:1) says about the feet-washing service taking place "before the feast of the passover." The view here presented shows a complete harmony between the statements made by the different evangelists.

In celebrating the passover festival, it was customary to remove all leaven from the houses, and in other ways make preparation for the feast, on the fourteenth day of the month Abib. Therefore the day became known as "the day of preparation," or sometimes as "the preparation." In Matt. 27:62 the day on which Jesus was crucified is called "the day of preparation." Mark 15:42, Luke 23:54, and John 19:14, 31, 42 says that the crucifixion took place on the preparation day. And since that is the day on which the passover was killed, to be eaten after sundown, in the beginning of the day that followed, it is evident that Jesus must have met with his disciples in the upper room on the evening before the legal time for eating the passover. This argument ought to be considered conclusive.

And since it is clear that feet-washing, the Lord's supper and the loaf and the cup were instituted in the upper room, the evening before the legal time for eating the passover, it becomes evident that these services sustain no relation whatever to the Mosaic system of religion. They are purely Christian, and belong to the Christian dispensation, as surely as the passover service belongs to the dispensation of the Law. Nor do these institutions take the place of the passover. They were, at the time, new institutions, established on purpose for the church of Jesus Christ, and it becomes his faithful followers to see that they are continued in all good faith.

OBITUARY

LULUVENE YATES

Sister Luluvene Yates, daughter of Sage and Ada (Webb) Whitman was born February 25, 1913. After a short seige with cancer, passed away in her home on May 6, 1989.

She was united in marriage to Herbert Yates in 1932. They resided at Milgrove, Ohio, two years later they moved to Detroit, Michigan. During this time, Luluvene worked in the Thurston High School cafeteria. In 1968 they moved to West Unity, Ohio.

In August 1965 she became a member of the West Fulton Dunkard Brethren Church.

She was preceded in death by her parents and one grandson. Surviving are her husband, Herbert; two sons, Chester of Alvordton and Larry of West Unity; one daughter, Patricia Johnson also of West Unity; one brother, Clair Whitman of Fostoria; two sisters, Mrs. Lelah Belle Souder of Fostoria, Ohio and Mrs. Fern Baeder of Cleveland, Ohio; four grandchildren and seven great-grandchildren; besides many relatives and friends.

She was a faithful wife and mother. Also a very faithful and well loved member of the church.

Services were conducted at the West Fulton Dunkard Brethren Church by Elders H. Edward Johnson, Charles Leatherman and William Carpenter.

The family of our late departed loved one, Luluvene V. Yates, wish to thank all of you for your prayers, cards, and visits during the illness, and death of our loved one.

May God richly bless each of you, we can only thank you.

Brother Herbert Yates family

NEWS ITEMS

PLEASANT HOME, CALIFORNIA

We look forward to the coming of Brother Jim Meyers from the Dallas Center, Iowa Congregation for Revival Meetings, August 4 through 13. If you cannot be with us, we ask your prayers for our upbuilding.

Rejoice with us! Darin and Dallas Flora were baptized after their return from Youth Retreat in Colorado. Greg and Joanne Wray were welcomed into our fellowship on former baptism.

Visitors from other congregations have been a special blessing in our lives as a church family, and we invite you to come at any time. May the Lord draw our hearts together in unity as we learn of Him.

Sister Edith Moss, Cor.

CONFERENCE TAPES

Tapes are available again this year of preaching and singing. There are nine preaching and two singing tapes. They are \$1.50 each. Call or write:

Sister Vera Pike
12967 SH 108
Wauseon, OH 43567
(419) 337-6251



The difference between God and Satan. God satisfies and Satan gratifies.

ADULT SUNDAY SCHOOL LESSONS FOR AUGUST 1989

August 6 - Another Beast - Revelation 13:11-18.

1. Who is this second beast?
2. What is the purpose of the "mark of the beast"?

August 13 - The Lamb on Mt. Sion - Revelation 14:1-7.

1. Who did John see standing on Mt. Sion?
2. What was the message of the angel? verse 7.

August 20 - "Babylon is Fallen" - Revelation 14:8-13.

1. What does "Babylon" represent?
2. Notice the unrest of evil men and the rest of Godly men!

August 27 - Reaping of the Wicked - Revelation 14:14-20.

1. What harvest is spoken of here?
2. What is the final end of the wicked?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR AUGUST 1989

August 6 - Flattery - Job 32:20-22; Ps. 78:35-38; Pr. 28:21-25; Mark 12:13-17.

1. Why do we flatter others?
2. What is better than flattery? Ephesians 4:15.

August 13 - Half Heartedness - II Kings 10:30-31; Luke 14:16-27; Acts 28:23-27; Heb. 2:1-3.

1. Define and apply "half heartedness" to our lives.
2. Is half heartedness any better to God than no heart?

August 20 - Our Difficulties - I Sam. 12:17-27; Phil. 2:12-21; Rev. 3:14-22.

1. When God tries us what product is He looking for? Job 23:10.
2. What can tribulation produce in our lives? Rom. 5:3.

August 27 - Our Heavenly Home - Matt. 6:19-21; Luke 10:17-20; John 14:1-6; Rev. 21:1-27.

1. Name some things/people that won't be in Heaven. Rev. 21:4, 8.
2. What home are you headed for?

Paul Stump
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(USPS 054-780)

BIBLE MONITOR

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NO. 15

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

ONE MORE CHANCE

Lord, give me one more chance
To in Thy love abide...
To right a wrong I have done,
To shove aside my pride.

Lord, give me one more chance
To conquer worldly ways...
To love my life just for Thee,
And give Thee solemn praise.

Lord, give me one more chance
To let Thy spirit guide...
And learn to deny myself,
My cares in Thee confide.

Lord, give me one more chance
To lead someone to Thee...
Telling them of Thy great love,
This is my earnest plea.

- Sister Irene Stout
R. 1 Box 160
Wabash, IN 46992

CONFESSION

Confession is usually connected with a criminal investigation. Law enforcement personnel attempt to confront a suspect with evidence they have obtained so they might cause him to confess his part in the crime. There may be a promise of leniency or a threat of harshness that is used to persuade the suspect to confess. That confession if legally obtained may bear a major part in bringing about the solution of the crime and the conviction of the criminals.

Confession is not only a part of the criminal justice system. It is also an integral part of the Christian living system. Being imperfect humans we commit many sins. The seriousness of each of these sins may vary in our own estimation but each one is serious in God's view. Every sin is a sin against God. He wants us to confess that sin to Him to show we are serious about our Christian living. If we ignore or reason away our sin we are not being honest with God nor responsible in our dealings with Him. God wants confession from the heart so He can cleanse that heart.

God sent Nathan to David so He could reclaim David. David's heart had been hardened to his sins. What had begun with a small sin of easy living while the army was in the field soon led to multiplied sins from adultery to murder. The deceptiveness that David used to bring about Uriah's death in the end deceived himself. His self-deception kept him from realizing the depth of his sin. He was unconcerned about his soul's danger and the example he was setting for others who looked at him as a model. Nathan had to get his attention through a heart breaking story. When David became emotionally involved with this parable, Nathan was able to point out David's sin.

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David's confession is recorded in Psalm 51. It is a soul-stirring prayer made the bitterness of his soul's awareness of his sinfulness. The Christian would profit from reading that prayer and applying its lessons to his life. By considering the pathos of the confession it might prevent the Christian from falling into the position of needing such a confession himself.

Confession is more than recounting past mistakes and sins. It is an acknowledgement. A man's confession acknowledges the existence and greatness of God. He acknowledges the relationship of Jesus as the Son of God. He acknowledges that Jesus is the only hope of his soul's salvation. The sinner's confession is necessary before he can be born into the family of God. He needs the confession of his sins and application of the cleansing blood of Christ through baptism. This confession of Christ is the acknowledgement that there is only one way that will secure the salvation of the soul.

Confession often takes the form of giving up. It is an acknowledgement that we are not as good or as able as we thought we were. The ego is very strong. It does not easily give up. We think we can take care of ourselves without anyone's help. Whether Spiritual or material affairs, it remains the same. It is difficult to give up and depend on another to help us.

The confession of Christ as Saviour is difficult for some because they are used to being self-sufficient. Self-sufficiency fails for Jesus is the only way to God the Father. Beyond the needed confession in the process of rebirth, it is needed many times throughout the Christian life. Many times the Christian has to come to the place of realizing that he is unable to do what is necessary without help either from God or fellow Christians. The Christian simply has to give up and admit that he is unable to do all by himself. This admission is a necessary blow to his pride and is never easy.

Pride is often the underlying cause of failure in the Christian life. Because a man is too proud to admit wrong or the need for help he continues to blunder along and get deeper into trouble. His condition rather than being strengthened by self-sufficiency is actually worsened. The Church is a brotherhood for the very reason that there is a need in each life that can be supplied by another brother. The bonds of love are designed to help one another in material and Spiritual needs. Before the needed aid can be given there must be a confession of that need. Pride must be pricked and exploded so submission can bring that work of love and brotherhood to bear on the need.

Confession is not easy, whether the recounting of sin or the

acknowledgement of need of help in the life. But it is necessary. Without it he cannot be Christians nor can we live a Christian life that will be productive and submissive. Confess your sin like David. Confess the Lord Jesus Christ as Saviour. Confess failure and inability to one another. Confession is good and needful for the soul.

ESPECIALLY FOR YOUNG PEOPLE

"Filled with the Spirit"

The real formula for spiritual victory can be expressed in the term of **BEING FILLED WITH THE SPIRIT**. But, what does it really mean? There is so much misconception about this topic... and condition today, that we need to analyze what the Bible teaches us on the subject. What are the characteristics of a life that is Spirit filled? How can we know if we are filled with the Spirit? By speaking in tongues?

As with most concepts, we need to begin with a definition. This definition is taken from Ephesians 5:18, "And be not drunk with wine, wherein is excess; but be filled with the Spirit." How is this a definition? Is it not simply a comparison of drunkenness and Spirit-filling? The basic clue here is the idea of control. The drunk and the spiritual person are controlled... one by liquor and the other by the Spirit of God. Under the control of liquor, a person acts and thinks in ways that are unnatural to him. Similarly, a Christian who is controlled by the Spirit thinks and acts in a way unnatural to him. I am not implying that his life is abnormal but he is no longer governed by the "natural" old nature. He is **FILLED WITH THE SPIRIT** and controlled by the Spirit.

The tense of the verb in Ephesians 5:18 indicates that we are talking about a continuing experience. It is not a single action. It is important to understand that the filling is continual because it gives us boldness to face each new day and every new problem. When new areas of life come to light in daily experiences, we are filled and ready for them. We don't have to wait for some special, audible control to manifest our Spirit filling.

In reality, we don't have a choice here. The infilling is "automatic." It is imperative. We don't have to plead and tarry to receive Him. We are baptized of the Spirit for special needs, as was the case at Pentecost. Praise God that He is able to specially enforce and fortify us when we are in special need of His power. As long as we are **IN Christ**, we are "filled with His Spirit." This shows that filling is not without condition. That condition is obedience, yieldedness and being in fellowship with Christ. It includes both the initial act of dedication at baptism and the daily walk in

dependence on the power of the Spirit. "Walk in the Spirit, and ye shall not fulfill the lust of the flesh." (Gal. 5:16) To walk is to lift one foot and place it in front of the other with faith that the foot remaining on the ground will support the full weight of the body. Each foot in turn acts as a support while the other foot is moved forward. Walking is accomplished by successive acts of faith in the power of your feet. So, Spirit control is dependent on our yielding and dedicating our life daily to the Lord.

Now remember this, walking in the Spirit does not mean that we have "arrived at spiritual maturation." We will always have areas of life coming to light that need to be brought under Spirit control. Walking is not arriving! Each step must be taken in dependence on the Lord and with each step there is the possibility of stumbling. We are not eternally saved when we are walking out of step sequence with the Master.

How can you know if you are being Spirit led as a Spirit filled person? First, you will have Christlikeness. That is practicing the fruit of the Spirit. You have love... not spineless sentimentality but loving the unlovely. Love may be uncovering sin or exposing it but never condoning it in one's life. You have joy which does not depend on surface circumstances. You have peace because of right relations with God, not because of earthly possessions. You have long-suffering... or a conduct that never displays a desire for revenge: gentleness and goodness which lead to kindness in thought and action: faithfulness which is using the opportunities that God gives you: meekness, which is quiet greatness and self-control which is bringing all facets of your life into disciplined subjection so you can be fine-tuned to do the will of God. All must be present at the same time, completely integrated and acting on each other and producing a balanced, Spirit-controlled and fruitful life.

Can we look at someone and see a Spirit filling? Probably so, but remember this. Each of us have differing gifts and personalities which are given to us by the Creator. We have different emotions and looks. And, even though the old nature is gone, we will still have differences that make us individual. Natural differences are not necessarily erased when we become Christians. We will "perform the Fruit" in different ways and our "Spiritual I Q" will differ from one another. Our Spiritual character will be similar because we are indwelt by the same God but we will each be distinctive in our person.

A second characteristic of the Spirit filled life is service. We will be exercising the power of the Spirit if we are filled with Him. Service will include witnessing, praying and helping others.

Finally there will be praise and worship. We will "speak to one another in psalms and hymns and spiritual songs." We will "sing and make melody in our heart to the Lord." We will "give thanks always for all things." And, there will be peace and harmony among us.

You need not look for some startling manifestation of Spirit-filling as tongues or miracles. You need only to yield control to God and keep it there and use all the power available to you as a child of the King.

Brother Len Wertz

1989 GENERAL CONFERENCE SERMON NOTES

Saturday P.M.

Bro. Fred Johnson, Ohio, opened. Matthew 16:18-20. Many in Bible times asked who is this man? They meant Christ. Are we willing to speak out for Christ? Are we willing to tell others about Christ? In our lives it will stand out if we are living faithful to Christ. Maybe we are not walking close enough to Christ.

Bro. Leonard Wertz, Kansas. John 13. "The People of the Towel." Satan knows his time is short and hinders us in every way. Are we being infiltrated by the world in our church? A Servant of God warns us of error. Be very careful we stay true to the Word of God. Avid students of the Bible try to be faithful to God and His Holy Word. We must avoid influence of unholy literature and teaching to mislead us. Do we look like Jesus? Can people see Jesus in us when we are out in the world? Do we let our light shine? Are we a good spiritual model of Jesus? We must be a detailed Christian in the Biblical ministry. If we are a detailed Christian we can fulfill our calling. We must be totally absorbed in the work of the Lord to have continual progress spiritually. Jesus gave His all for us. He gave His life on the cross. If we are servants of the Lord we will be true workers for Him.

Bro. Ronald Marks, Pennsylvania. Revelation 3:15-16. We are living in the age of luke warmness. Are we living hot for the Lord? As Christians we don't want to be like water — 32° freezing. Water to steam is a great worker. The hotter for the Lord in the church, the better we can keep Satan out. Many people in the Nation have turned their back on God. Jesus said, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." To be disciples of Jesus we must discipline our life. The life of discipline like Jesus can be a lesson for us. Jesus went many times off to Himself to pray to His Father. Do we neglect prayer in our life? Prayer is God's way to work for us. Prayer changes things. Real solitude is being alone with God.

Christ's life was spent for others. He was obedient to His Father in every way. We must copy Christ's life every day if we want to be on fire for the Lord. Christians who are lukewarm in the Lord are not disturbed in hearing false doctrine. Let us be on fire for the Lord.

Bro. Alvin Chupp, Iowa, closed with prayer.

Saturday Evening.

Elder Frank Shaffer, Pennsylvania, opened. Psalms 84. Your soul is crying for something. We should always praise the Lord.

Elder Hayes Reed, California. Acts 1:6-11. "The Last Summit." The Last Summit is the most important one. Satan is working hard in this world. Moses was gone forty days. When he came down out of the mountain he found his people worshiping the golden calf. Moses was very angry with his people. Would it be a possibility we might have a Golden Calf in our hearts? God committed His love to us. We have to come to Christ and allow Him to come into our life. We must come in by the foot of the cross. The cross is the Summit of Love. The third Summit is when Christ comes back again. We have that blessed hope after we leave this world. Jesus said, "Look up for your redemption draweth nigh." We need to be ready when Christ comes. Christ will come in a twinkling of the eye. This will take place when we meet Christ.

Elder Charles Leatherman, Ohio, closed. Jesus said, "I go to prepare a place for you.... I will come again, and receive you unto myself; that where I am, there ye may be also."

Sunday A.M.

Elder James Kegerreis, Pennsylvania, opened. John 8:1-12. Come to Jesus if we have sinned.

Elder Joseph Flora, Iowa. I Corinthians 4:2. We get many good gifts and blessings from God. We have a living soul. God wants us to prepare our lives to meet Him. The Bible is the Word of God and is based on the truth. The Word of God teaches us to be willing to do His will. His Word speaks to us. We must not neglect assembling together. We will give an account of misusing our blessings from God. We owe great gratitude for our Christian heritage. Let us keep our standards in the Church our forefathers left us and not lessen them. We are a witness in this world. We must be careful in making a debt. Can we keep our debt we have under control and be able to pay. The Holy Word says owe no man anything but love.

Elder Rudy Cover, California. Luke 19:10. "Seeking and Saving the Lost." Here am I, send me. Are we reaching out to the lost? Jesus came to save the lost. Christ healed many when He was on this earth. Jesus said, "Teach the Holy Word to all nations." We should love the Lord more than anything else. We should go to lost

sinners and bring them to the Lord. We should be very appreciative for Christ. He came to help us gain salvation. We should be very thankful God gave His only Son that we might have salvation. We have an obligation to reach out to help others who need Christ in their lives. Are we doing what we can for the Lord? Jesus died for all mankind. There are many people who are lost. Let us try to seek the lost.

Elder Ray Reed, Iowa, closed. We have been challenged to be a good steward. Are we good stewards of the manifold blessings of the Holy Gospel? Let us fulfill the calling of God.

To be continued.

Sister Alice Heisey

THE TRAGEDY OF ONE SIN

I Kings 15:4-5, "Nevertheless for David's sake did the Lord his God give him a lamp in Jerusalem, to set up his son after him, and to establish Jerusalem: Because David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite."

II Samuel 12:14, "Howbeit, because by this deed thou hast given great occasion to the enemies of the Lord to blaspheme, the child also that is born unto thee shall surely die."

We are living in a day when sin is given many names other than sin. We are also living in a day when sin is often excused rather than confronted. The air waves of television and radio are filled with preachers who are teaching that sin will not keep you out of Heaven. Many local churches that teach this are filled to capacity. Even in those who do not teach unconditional eternal security, many have changed their mind about what is sin.

Our opening verse tells us that David followed the Lord in all His commandments, except in "one little area." The sin of adultery was his downfall. This is also the downfall of many in the churches down through the ages. It seems to have become an epidemic among those in leadership positions in our day. As Nathan the prophet rebuked David in our second opening verse, so those today have "given great occasion to the enemies of the Lord to blaspheme." The historical teaching that this no longer allows these individuals to be eligible for church office is becoming less and less popular. That God can forgive any sin is true. But that sin carries with it consequences is also true.

The consequence of David's sin may seem severe in our eyes and even a little unfair. But it is not our business to question the wisdom of God. For we read in II Samuel 12:15, "And Nathan

departed unto his house. And the Lord struck the child that Uriah's wife bare unto David, and it was very sick." For those who teach that all sickness comes from Satan, what do we do with this verse? For us, we will accept it as it reads although we may not entirely understand it. While we are not suggesting that God inflicts babies with disease today, sin has brought tragedy to many households. Babies are born with AIDS and other venereal diseases because of the sin of a mother or father. Some innocent babies are born with a desire for drugs because a mother shot the damnable stuff into her veins or used it in pill form or smoked it. It is also true that the sin of a parent may cause a child to follow in his footsteps. Alcoholics are very seldom, if ever, born that way. It is certainly a tragedy of our day that some parents encourage their children to use alcohol with the excuse that this will keep them away from harder drugs! Along with this, some are now suggesting that the "soft drugs" such as marijuana should be legalized. It will not matter if such drugs are legal or not as far as those using them who desire to do so, in our opinion. However, such thinking is certainly detrimental to the social responsibility of youth.

Our personal sin can also have an effect on families and even congregations in another way. When sin causes a marriage to be broken, it often causes individuals to "choose sides." While, unlike many denominations, our Dunkard church does not recognize an "innocent party" many will still try to decide who was really to blame. This can cause friction between those who were formerly the best of friends. The tragedy of this is that not only friendships are broken but the church of the living God has become fragmented. While there may be many reasons why a marriage does not work out, the final diagnosis is always sin in the heart of one or both of the marriage partners. Unforgiveness, for a Christian, is a sin. Likewise other personal sin can have a devastating effect on the spiritual life of a congregation. There can never be real revival or spiritual growth if there is sin in the camp.

While we do not believe, as some are reported to, that every time we sin we lose our salvation, a single sin is a serious matter. One sin often leads into other sins. The sin of lust leads into fornication or adultery. The sin of pride can lead into the false teaching of self love. The sin of hate can lead into murder. And on we could go. A single sin can lead into departing from the faith which is, according to scripture, how we CAN lose our salvation.

If you have never accepted the Lord Jesus Christ as your Lord and Savior one "little sin" or many "big sins" will not make any difference. You can never enter Heaven in an unsaved state. But if you have accepted the Lord Jesus Christ and entered into the baptismal steam you still have to avoid sin in your life if you expect

to make it safely to Heaven's shore. The teaching that Heaven will be full of rebels borders on blasphemy.

Let us keep in mind the tragedy of one sin that may destroy families, fellowship and even our relationship to God. Let us desire to have a pure life by the power of the Holy Spirit. We may fail but let us never excuse sin.

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078

SIXTY YEARS AGO

August 1, 1929

MUSICAL INSTRUMENTS IN WORSHIP

B. E. Kesler

We have been asked to give a write-up of the use of instruments of music in worship, which we now attempt, not that it will have any beneficial influence on those that use them in this way, but that we may strengthen the faith of those who believe it wrong to so use them.

Those who so use them, cite us to the fact that David so used them. Then it is assumed that what David did was right. Therefore it is right to so use them. This argument, if it may be called such, proves too much, and so proves nothing. On this theory we could prove it is right to have concubines. David had them. (II Sam. 5:13; 15:16) Furthermore David danced.

What David did was right. David danced with his music on instruments. Therefore, on this reasoning, we may dance to music on instruments. (II Sam. 6:14-16) Why not have concubines and dance if David is to be our example? We must remember God permits many things he doesn't approve. But we know he did disapprove of musical instruments in worship and so informs us through his prophet. (Amos 6:1-5) David was a good man in many respects, but did some very bad things, which God did not approve.

Jubal who invented the harp and organ, was a descendant of Cain, and his father Lamech was a polygamist. (Gen. 4:16-21)

David, like some of our day, was a fine musician, and they like him, think it fine to use instruments in the worship of God.

It seems natural when one has some rare accomplishment or things he has, to seek some way to make a display of it. Then too, in David's case, he boasts of making his own instruments. (II Chron. 23:5) These instruments were ordained by David and their use in worship commanded by him. (II Chron. 35:15; Ezra 3:10) And even though God had approved David's course in this case, it

could not therefore, be any argument for the use of instruments in worship now to those who look to Jesus as the author and finisher of their faith.

Had Jesus or his apostles used instruments in worship, it would be all right to use them unless they had forbidden it. It may be said "Jesus did not forbid their use." Neither did he forbid taking concubines and dancing to the music of instruments; but who thinks either is right now? As we view the case, Jesus told us what he wanted us to do, and what he did not want us to do, he left unsaid, or told us not to do it. So to be justified in their use it devolves upon those who use them to show Jesus or the apostles used them and commanded us to use them, and we know this cannot be done.

Jesus often worshiped in the synagogues and while he preached, read, taught and prayed yet nothing is said about him or even the Jews using musical instruments on such occasions. In fact no instrument ever saved a soul nor ever will; and persons who go to church to be entertained by the instrument do not go to hear the Gospel. And if we cannot worship God without the lifeless, spiritless instrument, it is questionable if our worship will not be too lifeless and spiritless to be acceptable with it.

We are taught to "sing with the spirit and with the understanding." This we can do. But to play the instrument with the spirit when it has none, is nowhere intimated in the Gospel, and of course, the instrument has no more understanding than it has spirit.

And Paul exhorts as follows, "... speaking to yourselves in psalms and hymns, and spiritual songs, singing and making melody in your heart to the Lord." (Eph. 5:19) Here we are told what to do and how to do it. What we are not to do, play the instrument is left unsaid. Just how we could speak to ourselves in psalms, hymns and spiritual songs on an instrument, or sing and make melody in our hearts on an instrument remains to be shown. It never has been done.

Again we are exhorted, "... teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord." (Col. 3:16) This can be done by our God-given instrument the human voice, but not on any man-made machine. The psalms may be set to music, as in David's time, and sung without an instrument. Hymns and spiritual songs as we now know them were not in use in David's time. Hymns were in use in Jesus' time and so it is said "they sang a hymn and went out" at the close of service in the night of betrayal.

It has been said, the original of the word "psalms" in the two quotations above, indicates they ARE to be played on an

instrument. This is a mistake. It only intimates they may be or were when in use played on instruments. Nothing whatever to indicate we are to play them on instruments, but we are told to sing them, which we could do if set to music as hymns are.

Furthermore, the instrument tends to destroy congregational singing, a part of the worship in which any may engage. And the worship and the worshipers are the most spiritual, where the music, the singing is conducted in such way that all feel free to "join in." Choir singing, or orchestras, cantatas and instruments may serve to entertain, but they have no place in the heart of a soul that is yearning to "worship God in spirit and in truth." When a soul is approaching death, expecting soon to leave this world, a song or a prayer is the only thing that will console and comfort.

No one, perhaps, likes good music for entertainment better than the writer, but when it comes to the worship of God let the soul speak out its praise and adoration through the human voice, the God given means by which to praise and adore, honor and glorify him.

Besides the instrument tends to encourage emulation and envy, pride and extravagance. Instead of a modest little organ to aid in setting the tune it must be a fine piano, equal in style and price to the best, or especially to the neighbor's across the way. So that the supposed need of the thing is lost sight of in the inordinate desire to excel the other fellow, and the result is, every conceivable means and scheme is resorted to to accomplish the end, and much money is extravagantly wasted to gratify emulation, envy, and pride.

CHRIST FILLS THE VOID

Ephesians 3:19, "And to know the love of Christ, which passeth knowledge, that ye might be filled with the fullness of God."

In Matthew 13:43-45 we have an account of what happens when the unclean spirit has gone out of a man. "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest, and finding none. Then he saith, I will return unto my house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation."

One of the saddest things on the face of this earth is the man trying to keep an empty house clean. He is sad and miserable, trying to live a holy life without Christ in his heart. This is a common occurrence. This is the man the world most often sees, and what a very poor testimony it is. Most people in this world have

the mistaken idea that all Christians are truly miserable, and that those folks that act happy are crazy. They therefore see nothing in the Christian testimony. What they are really seeing in the sad, miserable ones are those that have emptied their house of evil and who did not replace that evil with the Spirit of God. How lonely is life without God to fill it and keep us satisfied. The end result of such a condition often is a heart many times more evil than what was previously imagined.

Make sure when you seek to become one with the church that God in fact has worked a work in your life. Make sure that your children have truly become converted to Christ when they make their wishes known. Your children will only deceive you if you yourself are deceived.

May God help us as His children to be filled with His spirit and serve as an example and witness to the world, just like Jesus was.

Lynn H. Miller

Box 433

Newmanstown, PA 17073

THE NEW TESTAMENT DOCTRINES

FEET-WASHING IN HISTORY

J. H. Moore

In previous chapters we have shown that feet-washing, as a religious rite, was commanded by Christ when he told his disciples that they "ought to wash one another's feet." The language enjoining the rite is certainly plain enough.

But how did the apostles understand the command? John was probably eighty years old when he wrote his Gospel, which contains all that is recorded concerning feet-washing as practiced, explained and enjoined by Jesus. If the ordinance was of no consequence, in the estimation of John, it seems strange that he, so late in life, should have made such a careful record of its introduction by the Master, and the very careful and guarded language employed in connection with the service.

The omission of any special reference to the service in the Gospels prepared by the other New Testament writers, need not be cited as proof that the rite was disregarded by the early churches established by the apostles. Since the service was generally observed, they may have deemed it unnecessary to say anything about it. But John thought otherwise, so he gives a careful account of the service, stating how the rite was introduced and the language employed to enjoin it.

Reference has already been made to the washing of the "saints' feet," as given in I Tim. 5:10, showing that the rite was still practiced at that time, about A.D. 65. There is no reasonable way of accounting for this, except on the grounds that the feet-washing, enjoined by the Master, and recorded in the thirteenth chapter of John, was a common practice among the churches, and was required of all the faithful members.

History has some bearing on the question, and there may be much more history than has yet been brought together in any one volume. Dr. Cave says that the practice was frequently observed in the primitive church. Tertullian, who lived in the third century, refers to it a few times. It is also mentioned by Clement of Alexandria, as well as by Irenaeus. Cyprian also makes mention of the practice. Bingham, a church historian of note, says that the rite was abrogated by one of the Spanish councils about the seventh century.

The Waldensians, a very ancient sect, observed the rite of feet-washing with great care and reverence. The congregations in the Piedmont Valley and elsewhere, that gave rise to this religious order, maintained that they could trace the organization of their church to the time of the apostles. It would seem that among them the rite of feet-washing, as a religious sacrament, had been handed down, from one generation to another, from remote Christian antiquity.

Dr. Schaff refers to Augustine, an early church historian, who says that in his day feet-washing took place on Thursday before Easter. In the year 694 A.D., the synod of Toledo excluded from the communion table those who refused to have their feet washed on that day. See "Schaff-Herzog Encyclopedia," page 823. From this we may well infer that feet-washing, in some form, was a common practice, and was so continued until it was, in course of time, set aside by the Catholics, as stated by Bingham.

In Godfried Arnold's celebrated "History of the Primitive Christians," book III, chapter 2, the following may be found: "Among the services or duties which were observed by the first Christians, that of feet-washing was included."

There probably has never been a time, since the enjoining of the rite by Jesus, when feet-washing, as a religious duty, has not been practiced by one or more Christian bodies. We trace the practice from the apostles to Tertullian, then to Augustine, then to the Waldensians, and to the time of the Reformation. The Moravians, a body coming out of the Reformation, practiced the rite until 1818, when it was abolished by a synod. A number of Christian bodies still practice the rite, and among them none figure more conspicuously than the Church of the Brethren. It is also a matter of

encouragement to know that the ordinance is still regularly observed in Jerusalem, where it was first instituted.

NEWS ITEMS

SWALLOW FALLS, MARYLAND

The Swallow Falls Congregation is looking forward to their Revival Meeting, August 17 to 27, 1989. Bro. Berton Smith of Topeka, Indiana will be the evangelist. There will be a Lovefeast on August 26.

Come. If not we solicit your prayers for the Swallow Falls Congregation.

Sister Ruth Snyder

GRANDVIEW, MISSOURI

The Grandview Congregation enjoyed another Lovefeast weekend, April 29 and 30. We were blessed with a nice crowd along with several visiting ministers. Brethren Herman Jamison, Dale Jamison, Joe Flora, Ray Reed and Alvin Chupp ministered to us.

We are also very happy to have a minister of our own now, Bro. Mark Andrews. God is using him in a marvelous way in feeding us. The Dallas Center Brethren continue to minister to us, too. Bro. Larry and Sis. Jolene Andrews have also been called to the Deaconship. May God's blessings be upon our little number here. Little is much if God is in it.

We are looking forward to our Revival meetings which are to be held September 3 through 10, if the Lord wills. Bro. Gordon Jamison has consented to minister the Word to us. We will have our Lovefeast service on September 9, with preaching at 11:00 A.M., examination service at 2:00 P.M. and communion in the evening. There will be worship services at 10:00 A.M. on Sunday with the closing service after the noon meal. Everyone is welcome to attend.

The Lord be strength to us all in these days.

Sister Mary Lou Kasza, Cor.



The person who inspires others to think for themselves is a great person.

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"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

JOY IN HIS SERVICE

What a joy to serve the Lord,
Just to lean upon His Word,
To strive for that home above,
Where there's happiness and love.

With our heart fixed on our God,
Not to be moved by stone or rod.
Stones or bars may break our back;
The Lord strengthens where we lack.

Now we live in one accord,
Putting our trust in the Lord.
Then we are from sin set free,
For He cares for you and me!

We cast aside sin and pride
And in His service abide.
Some day faith will turn to sight,
Then there will be no more night.

Christ is the light in heaven's home.
Up there we will no more roam.
Then His welcome face we'll see,
When we reach eternity.

- Sister Irene Stout
R. 1 Box 160
Wabash, IN 46992

BEING IN CHARGE

Whatever we do, wherever we go someone is in charge. Someone must make and implement the plans needed to accomplish a task. Without supervision, a group will waste time and effort and fall into disarray. While supervision may be misused and abused, it is necessary for the work to be accomplished in a timely and accurate manner.

Supervision is needed in the work place, in the home, in the government and in the Church. God has given certain people ability to do this work. But when a supervisor does not rule well, tension and rebellion come to the group. These characteristics bring other problems — errors, sullenness, spite, anger, vandalism and laziness.

Despite the failure of some to supervise well, the Christians must maintain a willingness to labor as heartily as if Jesus Himself were the supervisor. Actually the Christian does labor as if the Lord Himself were the supervisor.

Supervision is not only needed by the group but by the individual. Each person needs to properly supervise and control himself. Self-discipline is needed to keep that life in line with the Word of God and for the good of others. For many this is a missing element in their lives. They fail to see a need for denying themselves any object or pleasure, they desire. What they want, they will have no matter what any other may think or do about it. This attitude can be found among Christians as well as in the world. Christians forget the price paid for them that made them children of God and supposedly brought them under His control in all areas of their lives. Some will allow God control of some areas of their living but

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not over all things. They may participate in Church activities but they do not want any direction from the Church in their lives.

It is perhaps, no wonder such an attitude is current in the world and is found even in the Church. People believe they are capable of being in charge of their lives. He does not need anyone telling him what to do, no matter whether it is the school, government, parents, employer, Church or God Himself.

After all, men see themselves as being in charge of various areas of life so why can't they do as they please. With recent advances in technology men have been able to gain control over their environment. The weather is tamed by furnaces, air conditioners and even cloud seeding. With birth control they are in charge of procreation. With modern means of travel, distance and even space have been conquered. Communications, darkness and repetitive tasks have been given to machines. Man's environment and work have been brought under his partial control. These inventions and discoveries have provided us with many modern conveniences we would not want to be without. We may praise those who have invented and discovered these marvelous helps.

Men who have accomplished these things may have a high opinion of their ability. They forget what they have been able to do was a gift from God in the form of health, right use of mind and various abilities. Without God's gift of these abilities men could not accomplish these great tasks. Although men have thought themselves very able and self-sufficient often they are jolted by the powers that they have not been able to control. The weather still is able to overcome all the controls and hindrances that men have imposed upon it. Men's inventions often cause him frustration. Men in thinking they are in charge have robbed God of the glory and honor that He deserves. Men, who, in their own eyes, see all the wonders they have performed, believe they are well able to do what they please. They need not consider the needs or desires of others.

When man has this opinion and live their lives by it, they many times are brought short by God. Death, sickness and accident happen to all manner of mankind and man's control becomes weak before them. Men must acknowledge they are not as much in control as they think they are. They are not able to make their own way. Because he is not as much in control as he thinks he is he needs to put his ability under the One who actually is in control.

The Christian must be willing to place himself under God's control so he may reflect God and His ways. His life must reflect a willingness to help others. He must be in control of himself and his life so he will give himself. He will obey what is asked of him by the Lord and the Church.

The one outside Christ must give up his supposed self-control and allow God to have control over his life and bring him into conformity with God's will. He must realize he cannot save his soul but must rely upon God's plan centered in Jesus Christ.

When men realize they are in control and give themselves up to God they can become the kind of people God intends.

Are you in charge of your life? Let God be in charge and you will have a life greater that you can ever have forged for yourself.

ESPECIALLY FOR YOUNG PEOPLE

Legalistic or Liberated

It seems that the Christian life becomes more complex as time goes by. It used to be simple to determine what was right or wrong for a believer but today everything seems to be debated and there is even disagreement among denomination leaders about Biblical matters. When there was no television, no movies, no Sunday pro football, no complicated industrial society, there was very little confusion about right and wrong. There was sharp, in-focus answers. Today, everything is defined as "relative." ... no right or wrong.

Christ informed us, that just before His coming, people would live in a time of spiritual confusion. I believe that time is here.

The New Testament teachings tell us to be subject to our government (Rom. 13:1); to do things in the church decently and in order; to bear one another's burdens; to have controlled thoughts; to pray without ceasing; to be sober thinkers and to have a Christlike conduct. Now, some would seem to think that these areas are legalistic because they put demands on us. They want "real freedom." Of course, they don't realize that with freedom comes great obligations and they are obligating themselves to something they can't handle many times.

Some things are always wrong... just as some things are always legal. It is always wrong to: be conformed to this world; to be an idolator; to grieve the Holy Spirit; to provoke our children to wrath; to quench the Spirit; to be ashamed of the testimony of the Lord; to forsake the assembling of ourselves together; to speak evil of one another; to render evil for evil and to receive a false teacher into our house.

We don't have a real problem understanding right and wrong if we continue in the Word and in asking God's guidance. But let me ask you... football and baseball are healthy activities for participation and observation. But does the picture change when these sports occur on Sunday? This is a legitimate question about something which in itself is good but which may become debatable by being related to the Lord's Day.

How about films? Is it right to view them just for pleasure? This form of art for Christian education purposes is increasing greatly in our day. How and where do we take a stand on them?

How do we decide these complex problems? I believe the Bible gives us guidelines that will give us peace of mind and appropriate solutions.

First of all, we are to use but not abuse the world. We can't leave the world... we are here until the Lord takes us home. Things become illegal for us when we abuse them. We are also to enjoy but not love the world. A very legal Christian can be carnal if he becomes proud of his sacrifices. We can make an idol of conservatism.

Another appropriate solution is not to do anything that would hinder the growth of another Christian. We might feel free to do something but if we will hinder someone else, our legal activity becomes illegal. We must always be sensitive to the feelings and consciences of others or we sin against them.

Now, some people are probably not really trying to progress in their spiritual life. They are just sitting on the sideline sniping at the runners. This person just becomes a self appointed judge and probably will be considered differently than the person who is working toward spiritual maturity.

We are to do all to the glory of God. (1 Cor. 10:31) This should be the guiding principle of our life. We must always show God's character to the world... even in our freedom or restriction of freedom.

The church has the obligation to set guidelines. For example, relative to conduct in the church for young people and children. The command to children is to obey their parents. It doesn't say how late they may stay out at night but control in this area is proper because it affects the Christian testimony of both the parents and the young person.

Legalism, I have found, is more often talked about than defined. It is really a wrong attitude toward the code of laws under which we live. It involves the presence of law, the wrong motive toward obeying it and the wrong use of power to keep it. A legalist keeps the law for the law's sake. A Christ centered person keeps the law to exalt the Lord.

To again illustrate with a secular example... Most athletes are glad to keep training rules, rigid as they are, for the sheer love of the sport. Some conform just to make the team and glorify themselves. One shows a correct attitude, the other legalism.

The other side of the coin from liberty is slavery. We are free from the bondage and slavery of sin and the flesh as Christians. But we can be liberated from sin and practice legalism in our

conduct. Therefore, liberty and legalism are opposites.

So what is our conclusion? Basically, it is taken from Galatians 5:13: "... ye have been called to liberty; only use not liberty for an occasion to the flesh, but by LOVE serve one another." Love-limited liberty is Christian action. It will change our attitude. It will allow us to curb our actions with a right attitude toward one brother or sister. If we are liberated Christians... then we are love-limited Christians. God limited Himself to become a human in the person of Jesus Christ for us. His liberty was limited only by His great love and so is ours.

Brother Len Wertz

1989 GENERAL CONFERENCE SERMON NOTES

Continued from August 1, 1989 Issue

Sunday P.M.

Elder Jacob Ness, Pennsylvania, opened. Hebrews 4:1-2. When the Holy Word is preached it will profit us. We must have faith.

Elder Herman Jamison, Kansas. Job 23:12. "In our Christian Life When We Fail." Job had a high esteem for God. The Word of God can soften our heart. David had many words of praise for the Lord. The words that we choose, we say them. Words that are important have a great effect on our lives. Words can be full of deceit. We may think of words of flattery and praise but as children of God we should be wise with our words. Be not rash with our mouth. Let thy words be few. God wants us to be humble. We must be careful about hasty words, think twice before we speak. God created our tongue just below our mind. We can control what we speak. Words spoken in our homes can have great effect on our children. Children need words of praise, instruction and guidance to help them. Words are very important. Jesus' words were full of love and compassion. Job said, "Esteem the Word of God." Peter said, "Thou hast the Words of Eternal life." Many people need words of cheer and wisdom. A heart filled with the spirit of God bring cheering words. False doctrine words can affect our lives. The words of the Lord will stand forever. Words that we speak cannot be called back. Words that we speak could offend others. Words can be a witness for the Lord. Words can make people eager to serve the Lord in a better way. What kind of words are we speaking. We need to get our hearts right and we can speak wisely.

Elder Eugene Kauffman, Virginia. 1 Chron. 29:1-13. "Upward Steps in the Christian Life." David had a great desire to build a great temple. David made many donations towards building this large temple. First step in living a christian life is salvation. We are

saved only through Christ and His teachings. There are many people who don't understand salvation. He who does not believe in Christ is the same as in a lost condition. Conviction is when the sinner must realize he is lost. Salvation is turning from sin to our Savior Jesus Christ. The second step is of separation. Some places we cannot go. Some things we cannot do. We as Christians fail to witness during our lives. What does the outside world think of us when we follow in their ways? We must separate our lives from those who are living a worldly life. We are a child of God and we must live up to our confession. We will have to build a fence between us and the world. The third step is consecration. We must live a consecrated life and witness for Christ every day. All of us should be consecrated Christians. God gives each of us talents. We need dedication of time for the Lord. We must give more time for the Lord. We must take time to pray and study God's Word. God gives us every thing. We must share with the Lord. The fourth step is glorification. God gives us Grace and His Heavenly Glory if we live true and faithful. Let us dedicate our lives to Christ and live faithful to Him.

Elder Virgil Leatherman, Pennsylvania, closed. We must choose our words wisely before we speak. Consecrate our lives unto God. Sunday Evening.

Bro. Mark Andrews, Missouri, opened. Matthew 28:16-20. It is our desire that we may all get to Heaven. We must each do our part in witnessing to others for Christ.

Elder Edward Johnson, Ohio. Matthew 16:18. "Upon This Rock." After the Apostle Paul was moved to confess Jesus as the Son of God, Christ said, "Upon this rock I will build my church; and the gates of hell shall not prevail against it." Satan tries many ways to destroy the church. There was a wise man who built his house on a rock and it stood. Another man built his house on the sand and it fell. We must build on that solid rock, Christ. There are many religions that are not built for the cause of Christ. What kind of material goes into Christ's church? If you have your mind set on Christ you will live faithful to Him, in the church. Let's remember the rock, stay on the solid rock.

Bro. Michael Wray, California. To the Young People. Rom. 12:17-21. "Why I Will Not Fight." Every knee shall bow before our Heavenly Father at the end of time. What does Jesus exemplify to us? Jesus has commanded that we learn to forgive. Jesus said, "If you cannot forgive men, neither will your Father in Heaven forgive you." Nonresistance begins in our life early in our years. The Kingdom of God is not of this world. The mission of the church is to go ye to all nations and preach the Gospel. The Apostle Paul knew he was involved in the Kingdom of God and not the kingdom

of this world. We have been translated from darkness to God's Son, Jesus. We are commanded not to fight because we are to love all men including our enemies. If we suffer for the sake of Jesus it will be honorable. The love of Christ constrains us. I will not fight because things of vengeance belong to the Lord. We must go the second mile and be willing to be a helper for the Lord. We must not be rebellious. Obey the laws of the land as long as they are not against Christ. God sent His Son into the world that they be not condemned but can be saved. We are challenged to live in peace with all men. We must not seek revenge or retaliation. We must leave this in the hands of the Lord.

- To be continued
Sister Alice Heisey

SIXTY YEARS AGO

August 15, 1929

WHAT YOU ARE, WHERE YOU ARE, AND WHOSE YOU ARE

R. W. Smith

As we consider the scripture, Rom. 3:23, "For all have sinned and come short of the glory of God." We know that man is not pleasing to God. So it behooves us to turn ourselves about and purify our hearts and work the works of God, while it is called today. With all supplication and prayer, that we may abound more and more unto the knowledge of the Lord Jesus Christ. For we are in the balances of God's mercy. We are neither on the straight and narrow way that leads to life eternal or we are on the broad way that leads to destruction.

John 3:18 says, "He that believeth on Him is not condemned: but he that believeth not is condemned already because he hath not believed in the name of the only begotten Son of God."

Brethren and friends, we believe this scripture to be more exclusive than most people believe it. Because most people say just so you believe, that is all that is necessary. Just so you meet our customs and traditions you will do. But God's Word says that even the devils believe and tremble. (James 2:19)

Jesus said if you love me keep my commandments, and also when giving the commission to the apostles, He said, "teaching them to observe all things whatsoever I have commanded you."

So we know that when we put on our opinions before God's Word we are hanging on the precipice of danger. Then remembering what we are (sinners before God) it behooves us to earnestly bow upon our knees and ask God to be merciful to us a sinner, saying, "not my will but thine be done." For we realize our

unworthiness before him. Knowing this that God created us in His own image and sin cast us down from that holy state, if we please God and gain a home with Him in heaven we surely must obey His commandments.

When faith comes which we must have to know God, it leads us to repentance. When Jesus began to preach he said, "Repent for the kingdom of heaven is at hand." And lo, it is at our very doors now. Then will we repent and believe on the Lord Jesus Christ with a belief that attains to a living faith, which leads us till we say with all sincerity, I will do just what thou wouldest have me do. Then obey him as in John 3:5-6 in Christian baptism. Then Gal. 3:24-29 tells us of that faith which leads us to baptism and being baptized we have put on Christ. Having therefore put on Christ our sins are washed away in his blood. Rev. 1:5, I Cor. 6:11. Having fulfilled these scriptures we turn to Romans 8:1. Then we know that we are sinners saved by grace as long as we continue steadfast in the doctrine once delivered to the Saints, and we stand upon the solid Rock of our Salvation and walk upon the sure foundation through the sea of Life. For we know Him whom we have believed, and with the hope of salvation in our hearts we look in faith for His coming with gladness. For we shall know as we are known.

THOUGHTS ON ANGER

Genesis 49:5-7, "Simeon and Levi are brethren: instruments of cruelty are in their habitations... for in their anger they slew a man, and in their selfwill they digged down a wall. Cursed be their anger, for it was fierce, and their wrath, for it was cruel:..."

Ecclesiastes 7:9, "Be not hasty in thy spirit to be angry; for anger resteth in the bosom of fools."

Psalms 7:11, "God judgeth the righteous, and God is angry with the wicked every day."

Matthew 5:22a, "But I say unto you, That whosoever is angry with his brother without a cause shall be in danger of the judgement."

Mark 3:5a, "And when he (Jesus) had looked round about on them with anger being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand."

Ephesians 4:26, "Be ye angry, and sin not: let not the sun go down upon your wrath."

Ephesians 4:31, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice."

Perhaps no other subject touches so many lives as the subject of anger. Very few individuals can honestly say that they have not experienced this emotion some time in their lives. For most of us it occurs with great frequency. Anger is one of the first emotions displayed by an infant. It can be seen throughout childhood, down

to the rebellious teenage years and on into adult life. It has caused frustration in parents, broken homes and relationships and even church splits. The Bible has a great deal to say about this emotion.

There are those who believe and teach that all anger is sin. We do not believe that this can be substantiated by Scripture. We have chosen a few of the many verses on this subject as a basis for our thoughts. Perhaps we should define the thin line of difference between "anger" and "wrath." We see anger as an emotion and wrath as the working out of this emotion.

In our first verses from Genesis we find that anger can be fierce and cruel. This type of anger can often be seen in children who take out their frustrations on a pet or a smaller brother or sister. We see that anger can lead to murder. There is no doubt that this is a dangerous emotion if not handled properly.

Our verse from Ecclesiastes teaches that we must be in control of our anger. Anger out of control can cause us to do foolish things which we will later regret.

Our verse from Psalms tells us that God has anger. Therefore, all anger cannot be sin. It is true that because God does something it does not necessarily mean we can do the same. God is perfect in righteousness and in judgement. We are not. This verse would also lead us to believe that while God deals with the wicked (unsaved) in anger, He "judgeth the righteous" (saved individuals) in love rather than in anger.

This leads us into our verse taken from the book of Matthew. We, also, should deal with one another in love rather than anger. In fact if we have anger "without a cause" we will be in danger of the judgement. Jesus Christ is teaching that anger can cause us to lose our very soul and end up in a devil's burning Hell! This should be a very sobering thought.

Our verse taken from the book of Mark tells us that Jesus Christ, himself, was angry. While He is God the Son He is also the perfect human example. Therefore, we believe we can safely say that anger is not always wrong.

Our verse taken from Ephesians (verse 26) would seem to verify this. We are to be angry and sin not. We should try to settle matters that cause anger between individuals as soon as possible. Our last verse from Ephesians (verse 31) must be understood in light of verse twenty six. Anger that fits in with the other evils mentioned should not be a part of our life.

We should be angry at sin. Abortion, drugs, and many other evils should make us angry. False teaching should make us angry. Liberalism should cause us righteous anger. But with this anger should be a love for those who are guilty of these sins and

abominations. God will judge, we should desire their salvation.

God's anger will fall on you if you have never accepted Jesus Christ as your Lord and Savior. Be born again and baptized before it is eternally too late. May we as Christians seek love rather than anger towards others and desire to live such a life that God's anger would not come upon us.

Brother James M. Hite
816 E. Birch St.
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THE NEW TESTAMENT DOCTRINES

History and the Lord's Supper

J. H. Moore

The Lord's supper, or the agape, holds an important place in church history. The rite was instituted by Jesus in the upper room, on the night of his betrayal, and was continued through the entire apostolic age. This is evidenced by what may be found in II Peter 2:13, and in Jude 12. Dr. Adam Clarke, a commentator of recognized scholarship, commenting on Jude 12, says: "The feasts of charity, or love feasts, of which the apostle speaks, were in use in the primitive church till the middle of the fourth century, when, by the council of Laodicea, they were prohibited to be held in the churches, and having been abused, fell into disuse." Benson, commenting on what Peter says, makes this statement: "These previous suppers, it appears from Jude, verse 12, were called agapa, love-feasts: because the rich, by feasting their poor brethren, express their love to them."

We shall not give much space to quotations, but will let a few extracts and citations suffice. Dr. Schaff, a profound scholar, and a fine church historian, in his "Church History," Vol. II, page 239, says: "At first the communion was joined with a love feast, and was then celebrated in the evening, in memory of the last supper of Jesus with his disciples." Taking up the same subject, at a later period, the author, in Vol. III, page 402, adds this: "Next followed Maundy Thursday, in commemoration of the institution of the Holy Supper, which, on this day, was observed in the evening, and was usually connected with a love feast, and also with feet-washing." It may be interesting to note what Mosheim, the church historian, has to say in Vol. 1, page 197, concerning the early practice. He says: "The expression, 'to break bread,' when it occurs in the Acts of the Apostles, is, for the most part, to be understood as signifying the celebration of the Lord's Supper, in which bread was broken and distributed. We are not, however, to consider it as exclusively

referring to this ordinance of our Savior, but as also implying that feast of love, of which it was the customary practice of the Christians, even from the very first, always at the same time to partake."

At this point it is very satisfactory to turn to the word *agape*, in "Brown's Dictionary of the Holy Bible," and quote the following: "This (*agape*) is a Greek word, and signifies properly 'friendship.' The feasts of charity, which were in use in the primitive church, were called by this name. They were celebrated in memory of the last supper which Jesus Christ made with his apostles, when he instituted the Eucharist. These festivals were kept in the church toward the evening, after the common prayers were over, and the word of salvation had been heard. When this was done, the faithful ate together, with great simplicity and union, what every man had brought them; so that the rich and the poor were in no wise distinguished. After an economical and moderate supper, they partook of the Lord's body and blood, and gave each other the kiss of peace."

This feast of charity, or love feast, is mentioned by Justin Martyr, Clement of Alexandria, Ignatius, Tertullian, Chrysostom, Origen and others of the early centuries. It continued as the common practice of the church nearly all over Christendom until the council of Laodicea (A.D. 363) and Carthage (392), when it was decided to drop the love feast altogether and celebrate the communion alone. Most churches fell in with the recommendations of these councils, but when the Brethren began their reformatory work in Germany, in 1708, they restored the Lord's supper, of the apostolic times, to the church, and they have reduced this service, in connection with feet-washing and the communion, to a system which, for simplicity and impressiveness, is probably unexcelled in the religious world.

Not as a matter of testimony, but as a suitable paragraph for the closing of this chapter, we take pleasure in quoting the following from Bro. James Quinter, commenting on the Lord's supper:

"In celebrating the Lord's supper, in the light in which we view it, while the sacred emblems, the bread and wine, representing the body and blood of the Savior, remind us of his death for us, and point us to his second coming, this feast of love may be regarded as a representation of the great marriage supper of the Lamb, which is to take place when the Savior comes, and his people shall gather themselves together from the east, and from the west, and from the north, and from the south, and sit down in the kingdom of God. O my friends, do not believe that anything commanded by the Lord is a mere formality. If it be sustained that a thing is of the Lord, it cannot but be admitted that it must have good effects, if properly observed. And in this ordinance, this feast of charity, we

find there is a power, there is a benefit, there is a utility; and for these reasons, — because we believe it to be commanded by the Lord, and because we have practically seen and felt its beneficial effects, — we contend for its observance in accordance with the custom of the apostolic church. I believe that in all things, the more closely we adhere to the practices of the apostolic church, the better. And if this is to be our model, then we must have a feast of charity; we must have something else that we can eat together besides the sacred emblems of the communion.”

PITHY SAYINGS

The SOFT BED of habit is easy to get into, but hard to get out of.

Rumors without a leg to stand on, have a way of getting around.

The smallest good deed is better than the grandest intention.

True stories never have endings.

One disadvantage of having nothing to do is you can't stop and rest.

While forbidden fruit is said to taste sweeter, it usually spoils quicker.

The word “listen” contains the same letters as the word “silent.”

Life is 10% what you make it and 90% how you take it.

Ice is one of the few things which is really what it's cracked up to be.

Everyone knows how to express a complaint, but few can utter a graceful compliment.

Families that pray together, stay together.

Kindness is the oil that takes the friction out of life.

Caution, though often wasted, is a good risk to take.

There are not many success rules that work unless you do.

The most difficult part in getting to the top, is getting through the crowd at the bottom.

When you cannot sleep, don't count sheep, talk to your Shepherd.

The six most important words are, “I admit I made a mistake.”

The five most important, “You did a good job.”

The four are, “What is your opinion?” The three, “If you please.”

The two are, “Thank you.” The LEAST important word is, “I.”

The difference between stumbling blocks and stepping stones is the way you use them.

One way to keep a man's feet on the ground is to place a heavy responsibility on his shoulders.

It's alright to hold up your chin, but don't turn up your nose.

A song that never gets an encore is when you sing your own praises.

The surest way to advance is by getting on your knees.

Collected by Brother Paul Myers
5005 Higbee Ave., N.W.
Canton, OH 44718

OBITUARY

ORA SKILES, SR.

Bro. Ora Samuel Skiles, Sr. was born November 16, 1897, near Rossville, Indiana to Daniel V. and Leah (Metzger) Skiles. There he grew to young manhood with his five brothers and three sisters.

In his early years he accepted the Lord as His Savior and served the Lord faithfully and joyfully throughout his life.

In 1923 he went to California, where he met and later married his wife, Alice Cover, to whom he was married 66 years. Into this Christian home were born: Ora, Jr., of Modesto, California; Nita Alf of Wee Waa, Australia; Esther Boone of Dubbo, Australia; Daniel Clinton of Santa Rosa, California; and David of Cuba, New Mexico.

They began their married life farming in Indiana. They resettled in California in 1932, where they raised their family on Standiford Avenue, Modesto.

He was called to the ministry and eldership in the Dunkard Brethren Church and was happy to preach the message of Christ for nearly twenty-five years.

He had community interests and served as a trustee of the Prescott School Board for many years. He was active in the Christian Businessmen's Association and was a supporter and active worker of the Modesto Gospel Mission. He served on the General Mission Board of the Dunkard Brethren Church and at the Torreon Navajo Mission in New Mexico. He had a burden for the lost and was an avid personal worker to win the lost to Christ.

He is survived by his loving wife, Alice, his children, seventeen grandchildren, thirty great-grandchildren, three brothers: Aaron of Wakarusa, Indiana; Joe of Goshen, Indiana; and John Ezra of Elkhart, Indiana, two sisters: Lydia Eller and Alma Rule both of Rossville, Indiana, as well as a host of other relatives and friends. He was preceded in death by his parents, a sister Ida Brovont and two brothers; Noah of Rossville, Indiana and Marvin of Farmland, Ohio.

His wishes to be with the Lord were fulfilled July 17, 1989. Services were conducted at the Pleasant Home Dunkard Brethren Church July 20 by Elder Rudy Cover and Brother Michael Wray. A message was brought from Psalms 1. Hymns used were "Jerusalem, My Happy Home", "We Speak of the Realms of the Blest" and "The Unclouded Day". Burial was at the Wood Colony Cemetery, conducted by Elder Leslie Cover.

His family wishes to express their thanks and appreciation for the many expressions of love and help during their Father's illness and death.

NEWS ITEMS

WAYNESBORO, PENNSYLVANIA

The Lord willing, the Waynesboro Congregation is looking forward to a Revival Meeting, September 3 through 10, 1989 with Elder Fred Pifer of Dallas Center as the evangelist. Pray for these meetings that each of us would be drawn closer to the Lord and that lost souls would be saved.

We extend a hearty invitation to all to come and worship with us.
Sister Janet Shaffer, Cor.

PLEVNA, INDIANA

The Plevna Congregation plans a Harvest Meeting for Sunday, September 10. Brother Dennis St. John will be our speaker.

We cordially invite all who can to come and enjoy the day with us.

Sister Verda Lorenz, Cor.

BETHEL, PENNSYLVANIA

The Lord willing, the Bethel Congregation plan a one week revival meeting, September 17 through 24, 1989 with Bro. Dennis St. John, evangelist. Pray that sinners may be saved and saints strengthened.

Come and worship the Lord with us.

Sister Grace Reed, Cor.

GOSHEN, INDIANA

The Goshen Congregation is looking forward to their Harvest Meeting, September 10. Lord willing, Bro. Bob Carpenter from Plevna, Indiana will be the speaker. Services will start at 9:30 and again at 2. Please come and worship with us.

Sister Becky Stalter, Cor.

ADULT SUNDAY SCHOOL LESSONS FOR SEPTEMBER 1989

Sept. 3 - The Song of Moses and the Lamb - Revelation 15:1-8.

1. What is "the Song of Moses and the Lamb?"
2. Is our "temple" filled with the glory of God and His power? verse 8.

Sept. 10 - The First Six Plagues - Revelation 16:1-14.

1. Why is the Lord praised in verses 5 and 6?
2. What great battle is spoken of in verses 12-14.

Sept. 17 - The Seventh Angel Pours Out His Vial - Revelation 16:15-21.

1. Who will come as a thief? verse 15.
2. Are we watching, ready, clothed in His righteousness?

Sept. 24 - Mystery Babylon - Revelation 17:1-7.

1. Who is the scarlet woman?
2. What is the beast that carries the woman?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR SEPTEMBER 1989

Sept. 3 - Our Rebellion - Deut. 9:24, I Sam. 15:22-23, Isa. 65:2-5, Phil. 3:16-21, Rom. 10:1-3.

1. How is rebellion related to the sin of witchcraft?
2. Why is respect and obedience for authority so important? Heb. 13:17.

Sept. 10 - Our Spiritual Growth - II Cor. 9:6-11, Eph. 4:14-16, I Thess. 3:11-13, Heb. 6:1-6, II Pet. 1:5-9, II Pet. 3:18.

1. What are some steps to, and signs of maturity?
2. What result of spiritual growth is found in II Peter 3:18.

Sept. 17 - Our Earnestness - Deut. 6:1-12, Ps. 119:1-16, Pro. 3:1-13, Phil. 3:13-15.

1. Define and apply earnestness to the Christian life.
2. How earnest are we in running the Christian race?

Sept. 24 - Our Eagerness - Mark 10:13-22, I Cor. 15:1-10, Acts 13:38-44, Acts 17:16-34.

1. List some signs of Spiritual Eagerness.
2. What does the world see us eager for?

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BIBLE MONITOR

VOL. LXVII

SEPTEMBER 1, 1989

NO. 17

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

STAND FOR THE RIGHT

Be firm, be bold, be strong, be true,
"And dare to stand alone;"
Strive for the right, whate'er ye do,
Tho' helpers there be none.

Nay — bend not to the swelling surge
Of fashion's sneer and wrong;
'Twill bear thee on to ruin's verge,
With current wild and strong.

Stand for the right: tho' falsehood rail,
And proud lips coldly sneer;
A poisoned arrow cannot wound
A conscience pure and clear.

Stand for the right, and with clean hands
Exalt the truth on high;
Thou'lt find warm, sympathizing hearts
Among the passers-by.

Stand for the right: proclaim it loud,
Thou'lt find an answ'ring tone
In honest hearts, and then no more
Be doomed to stand alone.

- Anonymous

FORGETFULNESS

All are prone to forgetfulness. It is not just the elderly who forget dates, activities, appointments or duties. Children will forget their curfew. Adults forget appointments that should be kept. Older ones forget various day by day activities though they can remember in detail the "Good Old Days." Forgetfulness is a common failure of people.

Forgetfulness often accompanies duties that are left undone. Certain activities are to be done but people forget their promise to do them in their lives. This may be the duties the government places upon her citizens. Some forget to pay their taxes on time. Others forget to obey the traffic laws when there is no policeman near by. Duties between friends and neighbors may be undone and this may lead to a breach in the friendship. We often forget to fulfill our promises to ourselves. We make plans to do certain activities that demand a degree of self-motivation and effort, which are often repetative and maybe even boring. After a few days we forget to go through with the activity. This may be physical exercise, or it may be some activity to further our financial or our Spiritual well-being. When a continued effort is required we may develop excuses or altogether forget what we need to do to bring about the desired improvement.

What causes forgetfulness? There are many causes. Although there may be physical causes, often it comes through mental, emotional or Spiritual reasons. A lesson not heard with full attentativeness will more likely be forgotten. A lesson not heard well will be ignored. Often a lesson repeated too often can become stale and easily ignored. On the other hand a lesson not given

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enough can be forgotten because it is not securely planted in the mind. Of course, anything we have no intention of remembering can be forgotten easily.

Forgetfulness affects not only the material and temporal affairs of life but also the Spiritual affairs. Forgetfulness can go beyond individuals and affect individuals collectively. This is why certain teachings or activities may be forgotten, whether through improper instruction or a general willfulness to forget. The ordinances of the Church established in the New Testament are laid aside if they are forgotten. In a couple of generations it will not even be remembered that they were ever practiced by the Church. Today we see a great forgetfulness in the general Church concerning the ordinances, dress and recreation.

The opposite of forgetfulness is remembrance. There are many events and situations from the past that we can remember without any difficulty. We can remember books we've read and pictures we've seen. As Christians we should develop a good memory. We are urged to be mindful of what we have been taught.

Jesus often urged His hearers to hear well what He said. What is heard with full attention is more likely to be remembered. The words of Jesus are worth remembering. They are the Words of Life. The Bible must not only be read and heard but it must be remembered. Remembering the Bible means to put its teachings into practice in our individual lives and in the Church.

We are admonished to not be forgetful hearers of the Word but to be doers of it. We cannot allow the Bible to become just another book that is read but not remembered. The books written by men often may be forgotten without any great loss, but to forget the Word of God can cause the loss of a soul, for its life-giving message is lost through the forgotten message. Forgetting to follow the Bible's instruction can lead to sorrows and problems in life. Forgetfulness can bring material as well as Spiritual hurt to the unhearing and unheeding.

The ordinances of the Church are not to be forgotten for Jesus admonished that the highlight of the Lovefeast service, the communion was to be carried out in remembrance of Him. The sacred emblems of His broken body and shed blood are ever to remind us of the price paid for our soul's salvation. To be remembered the ordinances must be practiced. If they are left undone we can grow forgetful of that precious price. Thus we must participate on every occasion that it is at all possible. And it behooves the Church to continue to practice these ordinances so individuals and the Church together can remember.

Forgetfulness leads to coldness and coldness speaks of death. So the Church must continue to provide the teaching and partici-

pation that will aid the memory of each member. There needs to be repetition in teaching but it dare not become so repetitious that unbalance results. Individual members have a duty to read and study the Bible so they may know what is taught there and what duties are laid upon them. Having heard and read the Word they dare not forget either the message nor their duty.

How is your memory? It may fail in remembering various items concerning the carnal life but it dare not fail when it comes to the Spiritual life.

ESPECIALLY FOR YOUNG PEOPLE

Crazy Daze....

We are living in "crazy days!" People will not accept the holy Trinity of God the Father, Jesus the Son, and the Holy Spirit but they will accept the trinity of evil that is communicating the messages of the age to them via the medium of rock music. If I were to name a "trinity" it might well be represented by George Michael, Madonna and Prince.

What do we see happening in the "crazy daze" of the late 1980's? First of all, Prince says that he prays and reads his Bible every day and that he thanks God for his success. George Michael has put on a cross earring and has put out an album called "Faith." Madonna has started a fashion trend with rosary beads and crucifixes. Is there not a religious revival happening in the rock music world? Is this medium the new evangelistic tool of the age?

Spiritual references in pop music have always been there. There seems to be something about being in love and the ecstasy of romance that brings out the supernatural and eternal emotions of the songwriters. We hear songs that proclaim that God created a special someone just for them... that they were just whisked to some heavenly nirvana because of the sight of their boyfriend or girlfriend. Blinda Carlisle sings about her "Heaven is a Place on Earth." Debbie Gibson says she can only find salvation when she is "Lost in Your Eyes." Breathe lifts their "Hands to Heaven" to pray to be reunited with a lost lover.

What kind of love is actually proclaimed by these songsters and their songs? First of all, let us understand that the media has pushed the bounds of decency and sexual exploitation to the limit. They have equated love with the physical relationship and being in love has become synonymous with uninhibited hormones. As romance has lost its eternal quality, we are left with the erotic and sensual. Love has become defined in terms of physical expression rather than spiritual and emotional. The physical relationship and salvation have become strangely interchangeable and indistinguish-

able in the world's vocabulary and in music.

What I am trying to say is that rock musicians have taught us that we should worship the physical relationship. Look at Black Sabbath's latest album cover and you will find live male and female nudes spraypainted with bronze paint featured there. They are to look like a sculpture. The album is titled "The Eternal Idol." Sex has become man's idol and it has literally become a religion to the music world.

On Michael's album, "Faith", his songs are physical with religious terminology. His "Faith" is that there is always another lover just around the corner. In "Father Figure", the physical relationship makes him a "preacher-teacher" as he holds tightly to his lover/disciple. The third song of that album says, "Don't need no Bible, just look in my eyes, I won't tell you lies." This man is a teacher of the physical-religion cult in music to the fullest.

In the Prince album "1999", we come to the conclusion that once you have broken all the rules, you find some real values. He shows the physical relationship to be the path to true enlightenment. In other words, if we break the taboos of Christianity, we will see the physical spiritual ecstasy.

Madonna has long been confused with her integration of Catholicism and steamy sensuality. She has made statements to the media as, "Nuns are sexy"; "Crucifixes are sexy, because there is a naked man on them." (Time and Spin Magazines) She is said to own over 150 crucifixes. May God help her. Her hit song "Like a Prayer" which was made into a video shows her in a black slip amidst the imagery of crosses burning in the night.

So, what does this all mean to us? Have we taken this discussion too far? First of all, recent studies show that forty-three percent of "conservative" teens have physical relations before they graduate from high school. Where have they learned that this is all right? Simple! From music and the media. We are being asked to accept the idea that the physical act is the only way to express love. It is actually being presented as an alternative to religion. If you think religion is exciting, try this! This offers instant gratification, they say. For young people and even for some adults, it is not easy to distinguish the emotional from the spiritual. Thus, Prince, Madonna and George Michael... as well as many other "stars" are making something sacred and honorable in marriage a wholesale tantalizing religion.

The false prophets of rock music are preaching a damning religion to us. And, they will continue to win converts... even from the conservative people... unless we reveal the wolves underneath the sheep's clothing. We can no longer afford to play around with Satan's greatest tool of evangelism. It is time that we fully admit

that if our youth listen to this music, they will be sucked into the world of the wicked. It is time to admit that too many people are absorbed in rock and hunger after it rather than righteousness. It is time to stand up and tell about the difference between the world's concept of romance and the Biblical concept of love. Will you have the intestinal fortitude to stand up for God's principles of right and wrong? If you can't control your radio or stereo then I suggest you get rid of it because it is controlling you. "Come ye out from among them..." It may soon be too late. These are Crazy Daze and Satan is using them to the fullest to win you over to his side.

Brother Len Wertz

WHEN YOU LOSE YOUR LIFE LONG COMPANION

Approximately eight months ago, I lost by death, my dear companion. We had nearly sixty-two years of enjoyable life together. My life will never be the same. She shall be missed because her place in my home shall be empty based on the Scripture as recorded in I Samuel 20:18. I realize there are countless men and women, Brethren and Sisters who have had the same, sad experience.

The Holy Bible states in Genesis 2:18 that it is not good for man to live alone, therefore God created Eve to be Adam's companion throughout life. Those of us who have had a Christian companion realize how thoughtful and wise God was.

As young men and women grow into their teens there is an in-born instinct to seek companionship of the opposite sex. This is how God created us. At this point in life, extreme caution should prevail. It is not a good practice to date or court only one person of the opposite sex. Those who have made a study of the subject, recommend that before a couple ties the knot, they should date others, to learn and compare the different personalities, habits, interests, intents, likes and dislikes of each other. During the period of courtship is the time to enjoy each other's company and behavior. Today, I am sorry to say, couples, rather than trying to lay an enduring foundation upon which to build matrimony, are more interested in sexual activities than in true courtship. They are sacrificing the future to gratify their carnal appetite for the present. **THIS IS NOT LOVE!** Indulging in sexual sin only results in shame and remorse, often lasting throughout life, never to be erased from memory. Clean courtship ending in marriage and starting a new household is definitely what God intended to build a happy, Christian home.

When a couple become man and wife, a whole new experience lies before them. They leave the comforts, care and love of their

parent's home. They cleave to their partners, to be joined by God, as one flesh, never but death to separate. (Jesus' words Matt. 19:5-6).

In the average new home, both the husband and the wife will have many and various adjustments to make. They should mold their differences and opinions into a mutual common agreement. When there is a difference of opinion, do not let it go unsolved. Face the issue, openly and freely. In a kind tone of voice discussing is the best way to solve them.

A certain wife could never please her husband. She made many honest efforts, but to no avail. He was a fault finder and seemingly could never be satisfied. One morning for breakfast, she asked him how he wanted his eggs. He said, "One fried over easy and one soft boiled." She did her best. When she set his two eggs before him, he arose from the table without eating. His wife asked him what was wrong. He answered, "You boiled the wrong egg."

The Apostle Paul gave the formula for proper relations between husband and wife. In I Corinthians 7:3 we read, "Let the husband render unto his wife due benevolence, and likewise, also, the wife unto the husband." To enjoy a happy life together, each must eliminate criticism, arguing, fault finding and so forth. Husband and wife will not always agree on all matters, but will not allow their difference to get out of hand. Each should respect the other's point of view. Adjustments and discussions do not appear all at once, but throughout marriage. Over a period of time, the matter of religion, clothes, recreation, food choices, rearing of children, saving for a rainy day, and so forth will face husband and wife. To mutually agree on life's many problems, and working together to solve them makes the heart grow fonder. Perhaps this is what Edgar Allen Guest had in mind when he wrote the words, "Takes a heap of living in a house to make it home."

When husband and wife reach middle age or a little beyond, as a rule, the husband has established himself in a good paying job, or a business of his own. The children are perhaps on their own. Responsibilities are not so demanding on the wife. They, together can more fully enjoy the fruits of their labors. They passed the point where they need not watch their pennies so close. About the time they feel some ease in life, often times at this point, illness, strokes, heart attacks, and other catastrophes strikes one and sometimes both partners. Then the healthier spouse feels responsible and will do all they possibly can to help the mate. Our eyesight is subject to getting dimmer, we often suffer hearing loss, arthritis, and so forth.

More serious illnesses such as cancer, heart problems, and so forth, which are lingering and most often terminal, become the real

problems, as we age in years. The personal care required is often greater than what their partner can provide, these conditions can continue over a long period of time, to where the one providing the care is physically unable to render further assistance.

Dependable help is not obtainable. The only answer open for assistance may be in a nursing home. Get this picture riveted in your mind. A husband and wife going down life's highway comes to the place where they must separate. One remains at home, keeping the home fires burning. The other being cared for by strangers outside the home. This is a hard place in life for both mates. The one left at home feels very lonely. They may have had a disability of their own, yet feel compelled to visit and console the one who is living under an entirely different environment. Such changes in the late years of life are very difficult to adjust to. It is the way of life and we need to accept it as God's will and adjust to it. Years ago there was a radio program, "Life Begins at 80." A comparative few experience that age without health problems.

It is very touching when you see your life's partner failing in health and strength. One feels so inadequate and so helpless. As the years mount up, life becomes more difficult. We are fortunate to be living in a nation where there are hospitals, advanced medical science, dedicated doctors, and other means of easing the burden of the ill. In light of all efforts to save, the time comes that we must yield to our Maker. Ecclesiastes 3:2 states, "A time to be born, and a time to die;..." Modern medication may lengthen the brittle thread of life, but we must eventually face the reality of death.

When we see our mate's life fading away, we have that anxious feeling that we are about to suffer our greatest loss. Often, our mate, in their last days are unconscious. We cannot converse with them. All we can do is pray. What a shock when death comes. Whether through an illness or sudden death such as a heart attack, or perhaps killed in an accident. We may think we are ready to meet our maker but we are not. When the undertaker removes the body of your mate from your presence, you get the feeling that from there on, life is not worth living.

You lie down that night but sleep is far removed. Your mind surveys your past life. How you wish you and your companion could live your lives over again. A certain amount of remorse creeps in. You contemplate the future. How will you get along alone? Countless questions arise in your mind but you have no definite answers.

The first time you view your companion lying in the casket, will leave an indelible impression that will never be forgotten. The day of the funeral is a very solemn day. Friends and relatives attempt to help bear the burden, but you are the one sustaining the loss.

When you view your mate's cold body for the last time, and the undertaker closes the lid of the casket, words can never describe one's feelings. You have yet to see the casket over the grave and hear the last rites performed.

Leaving the graveside and returning to your place of residence, is far more touching and heart rendering than when you placed your mate in a rest home. This separation is permanent, as far as time is considered. But thank God there is hope beyond the grave. I Corinthians 15:19. After the funeral, when all relatives and friends have departed, and you are alone, you are meeting one of the greatest challenges of life. The abode you formerly shared seems huge, empty, haunted, desolate and uninviting. Food does not taste as good or appeals like it did when you ate with your companion. You do not enjoy the rocker as much, and you prefer that the telephone does not ring, for you are very sure what the subject will be about. You miss that close heart to heart talks and no more can you make mutual decisions. You have to make them alone.

The howling, cold wind on a wintery night makes you think of your spouse lying below the cold and snow covered sod. If you become discouraged or meet up with unpleasant situations, you can no more confide in your mate. Neither can you expect the sympathy of others that you would receive from your companion, though they make a consistent effort.

After the funeral, there are so many encounters come up that constantly remind you of your great loss. For instance, when you meet someone who did not know of the passing of your mate and they inquire as to how they are. Going anywhere, church services, meetings, or in daily activities alone, seeing others there with their companions, is another reminder. Friends invite you for a meal. It just is not the same. In getting your mail and seeing there is a letter for your spouse is another heart breaker. Seemingly, there is no end to the reminders.

Quite often, the one left alone is forced to sell the home and possessions. Seeing the accumulation of possessions acquired together over a married life-time being dispersed in all directions, gets to you. I have only touched the tip of the iceberg.

The above is the human and natural feelings when death knocks at your door. There is a brighter side which I do not want to omit. You are possessed with many fond memories of the past. You would not want your mate back if it meant more suffering. You accept God's will in the matter.

There is one very important duty that should take priority over everything else. That priority should be taking care of your soul's salvation. Years ago, many homes displayed the motto, "Christ is

the head of this home." Is He the head of yours? We read in Matthew 6:33, Jesus' own words, "But seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." That action pays huge dividends from day one!

To have faith in God, blesses our every day living. To have faith in God carries us over the hard places in life, including death. We have a hope beyond the grave. Living without that eternal hope is like trying to drive a car without fuel. The Word teaches us that without hope, we are of all men most miserable.

We need to look at death as a release from terminal illness. Jesus, is referring to Lazarus' death, said, "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep." That awakening will be on resurrection morning. To have lived a life pleasing to our Lord will afford us a Home that Jesus has gone on to prepare. In that Home over there, there will be no wasting away of the body, no sorrow, no tears, nor death. The problems and heartaches of life will be over. Not even to be remembered. PRAISE THE LORD...

Elder Paul R. Myers
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1989 GENERAL CONFERENCE SERMON NOTES

Continued from August 15, 1989 Issue

Monday A.M.

Bro. James Meyers, Iowa, opened. Psalms 27. David said, "The Lord is my light and my salvation." "Wait on the Lord" is good for us to remember.

Adult Bible Study - Psalms 37:1-40. "The Steps of a Good Man."

Children's Bible Study - Matthew 26:57-75. "Peter Denies Jesus."

Bro. Henry Walker, California. Phil. 4:19. "Our Need For Christ." God will supply our every need. We are to lay up treasures in Heaven. We have come here thirsting after righteousness. Are we satisfying the soul? The Lord will supply all righteousness to us. In Christ we can have the abundant life. God sent His only begotten Son to this earth that we might have salvation. Jesus died on the cross for us. The world about us today are searching for love. We must become one with Christ. It takes a separation to live for Christ. Let the Spirit of God dwell in us that we may live true and faithful until the end. If we have been born again we will be ready when Christ comes again to receive us unto Him.

Bro. Ronald Marks, Pennsylvania closed. Do you have any needs? God will supply all needs.

Monday P.M.

Bro. David Aungst, Pennsylvania opened. Matthew 6:24-34. What are our goals in our life? The Apostle Paul said, "I live by the faith of Christ." God's Kingdom will never die. The Kingdom of God will never fail. Are you a part of that Kingdom?

Bro. James Meyers, Iowa. Matthew 6:9-14. "The Bible, God's Holy Word." Our desire is to follow closely to God's Holy Word. How well do we know the Bible? If we don't know the Bible how can we say we are following the right creed? The Bible is the only real book of God. There are many other books written on the Bible. The Bible is an amazing book of history. Evil men hate the Bible. God's Holy Word will never pass away. Without the Bible where would we be? We need to make it a part of our life. How do we approach the Word? We cannot grow in the Lord without the Bible. We must be willing to heed the Holy Spirit to understand the Bible. We should give ourselves time to study the Bible. The Bible is a light to our path of life. The Word is the Bread of Life. Seek ye first the kingdom of righteousness and all the rest will be added unto you. We need to search the Word and let the Holy Word guide our life. Our mission to the Holy Word is to lead souls to Christ.

Bro. Gordon Jamison, Kansas. Luke 11:1, Matthew 6:14. "Prayer." Christ is a friend to every one. How well do we know Him? Jesus is with us at all times. He will never forsake us. We need to pray at all times. We speak to God and He speaks to us in prayer. Prayer is our communication with God. Prayer is a very important communication. God can look in our heart. It should be our desire to learn to pray. Our prayer life must mature if we want to learn to pray. Jesus prayed many times to the Father in Heaven. God has a name that must be glorified. The Apostle Paul said, "Pray without ceasing." Wait upon the Lord and it will renew our strength in prayer.

Bro. Henry Walker, California closed. How many of us need more time for the Holy Word? How many of us need more prayer?
Monday Evening

Elder Virgil Leatherman, Pennsylvania opened. Isaiah 40:28, Deuteronomy 33:27. If we wait upon the Lord our strength will be renewed.

Elder Paul Stump, Ohio. II Chronicles 7:14. "If My People Seek My Face I will Hear." God is round about us all the time. What does it mean to humble ourselves? It is being submissive to God's will. America was settled by very religious men. Christianity is vanishing away in America. There is many sins in America today. We today must search the scriptures and not depend on false doctrines. God gave us His own dear Son to give us peace. There is much power in prayer. We must come before Him in prayer.

People think God is a merciful God and He will not punish us. He is a God of wrath against sin. People will have to pay for their sins. We must keep our morals high to please God. The condition of the world is very sinful and corrupt. We must let our light shine and be the salt of the earth. We must hang on to God's Word and live true and faithful to Him. The church needs to stand on the solid rock. Satan is out to deceive every one even the very elect. We are still serving the same God as back in Bible times.

Elder Allen Eberly, Pennsylvania. Matthew 16:26. We must take a stand for something or we will fall for every thing. We must realize we are standing for something and abide with the church rules. We must stand up for Jesus. We make the promise before we are baptized to abide with the church rules. Are we living true to our promise? Jesus died on the cross so we can have salvation. Jesus said "Ye must be born again." We must build on that solid rock, Christ and live true and faithful to Him.

Elder William Heisey, Ohio closed. We must humble ourselves and clean up our lives. There is a better way to live. We must put on plain clothing and get rid of sin in our hearts.

To be continued

Sister Alice Heisey

SIXTY YEARS AGO

September 1, 1929

A WELL BALANCED LIFE

D. W. Hostetler

"No servant can serve two masters", that is at the same time, for Jesus concludes, "ye cannot serve God and mammon."

Well, what is it to serve God? The man that is serving God is well balanced on all of Christ's teachings.

Now, I find truth so interwoven that we cannot separate them, and when properly interpreted makes perfect harmony. And to take a doctrine that may be talked and taught until it becomes a hobby is all folly, and is doing injustice to the other doctrines in the book.

I like to meet the man that has convictions, and stands firm on his convictions — yet, open for teaching and further investigation.

But the man that closes himself against investigation and teaching is of all men the most narrow minded and is selfish in the extreme, and they are the folks that are the big problem.

Serve God, not mammon. Dummelow says "that mammon is an Aramaic word for riches." Luke 15:9-11 stands for worldliness, which finds its chief expression in the love of money.

But in order to bring the subject a little closer, let's go to I Cor. 9:25: "And every man that striveth for the mastery is temperate in all things." Temperance, what is it. Well it does not apply to liquor, for here we need prohibition. Temperance is the moderate use of a good thing, so we make take a good thing and over-indulge in it until it loses its virtue. This would be intemperance in the extreme. Now, to take one truth independent of all others, and talk that until it becomes a hobby would be intemperate, and this may account for some people's lopsidedness.

There is another thought in the text, and that is self-control, this embraces sobriety. The apostle would say, "That the aged men be sober, grave, temperate, sound in the faith, in charity, in patience." When Paul uses the word, "sober", and follows up with these other qualities, it applies to the whole realm of Christian living, this means an all round Christian character.

Paul goes on in his teaching and tells the aged women to be in good behavior as becometh holiness, not false accusers, not given to much wine, teachers of good things. To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the word of God be not blasphemed." By doing these things we are instructing others to be sober minded lest we reel or stagger like a drunken man.

The New Testament is given as a rule to regulate life, and it takes all the doctrine to do that.

The thing to do is to take this system of doctrine as it is, and teach it, and live it as it has been given us by the Master. Therefore radicalism and liberalism are extremely dangerous. But the thing we want to emphasize is conservatism, as it applies to Christianity, which is to conserve the faith and doctrine of Christianity. Some folks think if they are between two extremes they are conservative, well they may be between two extremes and yet far from conservative, therefore I would like to emphasize the idea of a well balanced life — one that obeys the whole gospel, all the time and every place.

The Savior would say "let your light so shine that men may see your good works, and thereby glorify your Father which is in heaven." That the light of the glorious gospel of Jesus Christ may radiate through our lives and illuminate others to accept Christ as their Savior.

So the big thing is to serve God. We don't need to make a big fuss by yelling, "Amen, Hallelujah, and jump over seats, and so on, for Paul says "bodily exercise profiteth little."

THE NEW TESTAMENT DOCTRINES

Close Communion

J. H. Moore

The communion service, as provided for in the New Testament, is for those of like precious faith. Paul says in II Cor. 13:5, "Examine yourselves, whether ye be in the faith." And in I Cor. 11:28 it is said: "Let a man examine himself, and so let him eat of that bread and drink of that cup."

Self-examination, before partaking of the sacred emblems, is as much of a duty as the service itself, and should one be so unmindful of his duty, in this particular, as to attempt to approach the Lord's table, without the scriptural qualifications, the church, in the interest of harmony and consistency, would have a right to object.

Membership in the body of Christ is well defined. Only those who have entered the kingdom by way of the new birth, — "born of water and of the Spirit," — are entitled to a place at the Lord's table. The communion is strictly a Christian service, and while it may be celebrated openly, it cannot be regarded as a wide-open service.

There can be no communion without sufficient union, harmony and oneness, to enable the participants to work together in the house of God. This is possible only for the Christian body that recognizes one Lord, one faith, one baptism, one Spirit and one order of service. People who are not of a sufficient oneness to worship, work, and keep the ordinances together, cannot, with any degree of consistency, commune together.

To illustrate, the Brethren observe the three sacraments, — feet washing, Lord's supper, and communion, — as they were instituted by the Master in the upper room. It would be the gravest piece of inconsistency for one, who does not believe in observing the religious rites of feet-washing and the Lord's supper, to ask the privilege of occupying a place at the Lord's table at the communion service. And since this is apparent to every one who has given the matter the least consideration, it follows that there are no legitimate grounds, from the Brethren's viewpoint, for the open communion.

Not only so, but the open communion practice would compel members to commune with those whom we would not think of fellowshiping in the church. The practice would open the way for members of secret societies, those engaged in war, those divorced contrary to the Gospel, those bedecked in the sinful fashions of the world, those engaged in unholy pursuits, and even the unbaptized, to sit with us at the Lord's tables. Not only so, but it would pave the way for the saloonkeeper, if he should be a member of another church, to commune with the most devout of saints.

And last, as an objection, open communion would virtually rob the church of her discipline, or cripple her in its application. A member commits a grave offense and has to be disfellowshipped. He unites with another church, and when his former church holds a love feast, and extends an invitation to all persons in good standing in other churches, he, in his unreconciled condition, can come forward and commune with the very people who refused to retain him in fellowship. We would say by our own action, in expelling the man, that he is not a fit subject to be a member of the church, and yet, according to the rule of open communion, he would have a right to go with the saints to the Lord's table.

Such a practice would render the church powerless in any matter of discipline. She might pass on the fitness of those who unite with her body, but cannot pass on the fitness of those who, with her own members, would break bread together. The inconsistency of the whole situation should settle the question.

NEWS ITEMS

DAYTON, VIRGINIA

The Dayton Congregation will hold their Fall Revival Meeting and Lovefeast services, October 15 through 22, with Lovefeast on October 21, beginning at 4 p.m.

Bro. Kenny Wilkerson of Bethel Congregation will be the evangelist.

The meeting will close with Sunday morning preaching service and lunch following. Everyone is welcome to come and worship with us.

Sister Mary Rounds, Cor.

LITITZ, PENNSYLVANIA

We were made to rejoice when Sis. Melody Wolf, her brother Jonathan Wolf and his wife Janice made their wants known to unite with us through their former baptism. Sis. Melody and Bro. Jonathan are children of Bro. and Sis. Charles Wolf who united with us recently.

You are invited to come and enjoy a time of reviving with us. Come and receive the best restoration for life. Get a spirit filled awakening of what Christ has done for us.

Bro. Jim Meyers from Dallas Center, Iowa has promised to be with us. The meetings will be from October 8 through 15, ending with Lovefeast October 15.

Pray that we might see the fallow ground broken up, bringing forth new life.

Sister Dorcas Myers, Cor.

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BIBLE MONITOR

VOL. LXVII

SEPTEMBER 15, 1989

NO. 18

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

GOD OF OUR FATHERS, WHOSE ALMIGHTY HAND

God of our fathers, whose almighty hand
Leads forth in beauty all the starry band
Of shining worlds in splendor thro' the skies,
Our grateful songs before Thy throne arise.

Thy love divine hath led us in the past,
In this free land by Thee our lot is cast;
Be Thou our ruler, guardian, guide and stay,
Thy word our law, Thy paths our chosen way.

From war's alarms, from deadly pestilence,
By Thy strong arm our ever strong defense;
Thy true religion in our hearts increase,
Thy bounteous goodness nourish us in peace.

Refresh Thy people on their toilsome way,
Lead us from night to never ending day;
Fill all our lives with love and grace divine,
And glory, laud, and praise be ever Thine.

- Daniel C. Roberts

UNIQUE BUT REPLACEABLE

Each person in this world is unique. Even twins are not exactly the same. They may look alike and have many common characteristics, but they have separate personalities.

This uniqueness, plus being created in the image of God, makes each person valuable. Each person is important because he bears God's imprint. Even those who have purposely ignored and shunned God's claim on their lives have value because of that creation. The aged, ill and deformed have value even though society ignores them.

The value of a soul cannot be computed by a calculator or in a ledger of a businessman. There are values higher than material values. In a materialistic society like our present day social system, we have a difficult time raising our view above financial values. A soul, because of its origin, transcends that which is mortal and crass.

Men are not a higher order of animals. Men are the creation of God. All has been made by God, but men were given dominion over the rest of the creation. Men have been given the ability to remember, think and reason. Other created beings have instinct and strength. Although pets may develop a relationship with their human masters, it is often fear and reward that instills that loyalty. Men have the power of love which reflects the love that God has shown to mankind.

A sign of the tremendous value God places upon man is the price He was willing to pay for man's Spiritual redemption. He gave His greatest gift of love, His only begotten Son. Animal or grain sacrifices were not able to redeem men's souls. Only men, not animals, were worth the price.

THE BIBLE MONITOR**SEPTEMBER 15, 1989**

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Each individual has unique talents and characteristics to accomplish the work that he is to do. He is able to relate with other people in social activities. God has created each an individual, yet He desires each to join with others in worshipping Him. Each individual has to learn how to give up his individual desires so he can pursue God's way. While God desires submission, He does not wish to destroy the unique personality or talent of the individual. He wants individuals to blend together their varied abilities, individually and collectively, in praising, worshipping and serving God.

Because each individual is unique, there is a danger that a person may begin to think too highly of himself. He will forget that he was made by God to fulfill God's purpose. Having made his way thus far he believes he can make his way the rest of life. He may even consider that he is not answerable to God. He may think he does not need to approach the Father through the Son, instead he may think he is able to work out his salvation on his own terms. He may think he can make himself good enough to merit salvation. He may think believing and following the Bible's teachings are only for the weak.

God makes some to be leaders, who are able to direct others in the right way. They do their work in a way that makes them valuable to their employer. The danger is they will begin to consider themselves indispensable. They may think that the company cannot function without them. They forget they are a small part in the overall operation of the company. They may think more highly of themselves than they ought to think. They forget there will come a time when they will be absent from their accustomed place. Death, disease, accident and mechanization may remove them from their place.

There are opportunities for this feeling of indispensability among workers for the Lord. Some, because of devotion and steadiness, rise to a place of service that may become so identified with that person that there is a feeling he is indispensable. When a man becomes indispensable in his own mind he may begin taking liberties with the Lord's work, by being overbearing and unloving towards others, whom he feels are not laboring with the same ardor that he does. His indispensableness may drive people away.

God has created each a unique person. It would make a dull world and one-dimensional Church, if everyone were actually alike. The Church is composed of those who are to be like Christ, adopting His ways to their individual personalities. Each one is needed. There are always Spiritual labors which beg for more participants. As important as each one is, no one dare consider himself indispensable.

We are amenable to God. We can be replaced. Let us labor, with the abilities He has given us as completely and as humbly as we can, remembering He has made us for His pleasure, not our own.

THE BODY OF CHRIST

The church is the body of Christ
From young to very old.
It is like this human body,
Working parts of the "fold."

God gives everyone some talents,
And all are not the same.
So if we cannot preach like Paul,
Then we are not to blame.

If the Lord shall give us wisdom,
Then we shall not glory,
But with a spirit of meekness
Study His great story.

He gives us our understanding —
We can glory in this —
That we know His lovingkindness,
Judgment, and righteousness.

We'll use what God has given us
To make our life worthwhile,
We'll be cheerful, thankful members,
Going the second mile.

In this body, we need the foot;
We need also the hand;
The head and smelling are useful —
God gives each one of them.

If the whole body were an eye,
Where would the hearing be?
How can one say to another,
"I have no need of thee?"

We are given a mind to think
And God's Spirit to lead...
While His written Word will guide us;
On it we are to feed.

We're submissive to each other
In the fear of the Lord,
Giving thanks to God and Jesus,
Living in one accord.

Be ye kind one to another,
Using the gifts God gave,
Clinging fast to what Jesus taught,
Our souls striving to save.

- Sister Irene Stout
R. 1 Box 160
Wabash, IN

ESPECIALLY FOR YOUNG PEOPLE

The FAMILY.... REDEFINED

Romans 1:24, "Wherefore God also gave them up to uncleanness through the lusts of their own hearts, to dishonour their own bodies between themselves."

We are living in the day when this forecast of the sin of sexual perversion is being fulfilled. Our society is sick with sin and the lusts of the flesh. As Christians, we are exposed to fornication, adultery, homosexuality and many other kinds of perversion which are considered normal in society today.

We need only to look into the Old Testament to see that God dealt bitterly with nations that fell into moral decay. And in the New Testament we again see that God does not tolerate these actions and is ultimately going to judge man for his horrible, lustful sinfulness.

One of the happenings of this current time is that society is working to redefine what are normal family ties. The traditional, God ordained family is not falling... it has fallen! In a story about "Larry" and "Wood" which appeared recently in U.S.A. Today, it was said that these men had lived together in a homosexual relationship for the past six years. They are going through the legal system to have them recognize their relationship as a "family" and insist that a family no longer necessarily consists of a husband, wife and children.

The redefinition of the family is expanding it to include homosexual couples who live together. In New York, the state's highest court recently ruled that a partner in a long-term homosexual relationship could keep a rent-controlled apartment after the lease holder died. Mayor Ed Koch said he would sign an executive order granting unmarried city employees bereavement leave for the death of a partner.

The San Francisco Board of Supervisors has approved an ordinance granting bereavement leave, sick leave and hospital visitation rights to employees with "Domestic" (live in) partners. Fifty-eight percent of the people in that city supported the move. Berkeley, Santa Cruz and West Hollywood already offer these benefits.

The head of the American Civil Liberties Union, Lesbian and Gay Rights Project says, "Within a few years there will be organized efforts to open up other issues." What are these other issues? Allowing non-traditional families to share in health insurance, sick leave, tax benefits, Social Security and pension transfers. The family is gone!

You say, "Len, aren't you being a bit emotional or pessimistic?" No! The number of unmarried couples living together has jumped to 4.1 million just since 1980. It is estimated that that figure is around 10 percent of all households. Only a very small percentage of American families fit the Biblical definition of a "family." We, as conservative Christians living IN the world, have got to be touched by this environment of sin. We can add those living in divorced-remarriage situations and single parent households and see the big picture.

Through a careful searching of the Bible and a willingness to follow the principles, instructions and examples we find there, we can purpose in our hearts to practice God's plan for us. We will learn to pattern our attitudes on the Bible and not become complacent about what is happening around us. Our Lord has not changed the rules for this age. His Word is "never-changing" and the blaze of lewdness in lives is "ever-changing" to fulfill the lusts in man's heart. We have got to renew our minds daily and keep them in tune with the reality of God's will for us and although we respond in love to society, we have got to be intolerant of their sins.

Isn't homosexuality almost as old as man? Probably. We know that Sodom and Gomorrah were full of these people over four thousand years ago. And, they were utterly destroyed for this practice. It certainly does not take a prophet to foresee what lies ahead for us in this country in these last days. We see little "natural affection" and the Lord is going to deal with it. With a pro-homosexual media, the public schools, politicians and gay militants, we can expect to see this immorality exacerbate. Stable Christians are the only hope for a spark of morality to continue.

This "social experiment" has left humanity hanging in the balance of despair. Because of their involvement in the sin, homosexuals have become militant in recruiting young people into their lifestyle. You need only to follow the newspapers to find this statement true. The thought that people are endangered by these "rights" is no longer considered. Washington insists that you must hire them and protect their rights to function in all capacities... including as teachers in the public school system. Many churches allow them to minister from the pulpits.

Work and study to develop great spiritual strength NOW. You are going to need it to be able to handle this great threat and to

minister to the needs of the sinful majority of our generation. Most of all, **TEACH THE WORD OF GOD IN YOUR FAMILIES.** That is the only hope for victory.

Brother Len Wertz

1989 GENERAL CONFERENCE SERMON NOTES

Continued from September 1, 1989 Issue

Tuesday A.M.

Bro. David Aungst, Pennsylvania, opened. Romans 10:13-21. It is very good for the minister to preach the Gospel of peace. We all have responsibility to pray for our ministers to keep teaching the Holy Word.

Adult Bible Study - Psalms 73:1-28 - "Whom Have I in Heaven But Thee?"

Children's Bible Study - Acts 12:1-19 - "Peter Escapes from Prison."

Bro. Fred Johnson, Ohio. Jonah 1. Jonah didn't have a good reason to refuse going to Nineveh to preach to the wicked people. Jonah fled to Joppa. Jonah got on a big ship that was going to Tarshish. The sea was raging. The Marines threw things off board to lighten the ship. The ship master asked Jonah since he was a man of God to call upon God that the wind might cease. They cast lots and the lot fell upon Jonah. Are there any Jonahs here today trying to flee God's work? Are we making excuses to avoid God's work? Why don't we put our trust in God? Do we wonder why our ship is tossed about? Does our conscience get seared and we fail to heed? We might be going against God's command, also maybe we are too busy. When we are too busy to attend church services our ship begins to rock. We can soon become hardened and it doesn't bother us. Jonah knew he failed God and he chose to be cast overboard into the water. Jonah was spared. God prepared a big fish that swallowed Jonah. Jonah prayed to God while in the fish and God gave him another chance. Jonah later was asked the second time to go to Nineveh and preach to the wicked people. Jonah went this time. We should never be angry with the Lord if anything is taken away from us. The Lord giveth and the Lord taketh away.

Bro. Ronald Marks, Pennsylvania closed with prayer.

Tuesday P.M.

Bro. Michael Wray, California, opened. II Cor. 5:11-21. Our sins are forgiven by the blood of the cross. We must live for Christ. We are all ambassadors for Christ.

Bro. Robert Lehigh, Pennsylvania. "The Mission Aspect of Publishing." Mark 13:1-10. When God wrote the ten command-

ments it was the first writing known. In the year 1400 the Bible was first published.

1500 Martin Luther was an early Christian leader.

The Dark Ages lasted 1000 years.

1525 Tindale published the first New Testament.

1536 Another New Testament was published.

1713 Alexander Mack's answers to Forty Questions was a printed publication.

1715 Brethren Literature began to be published.

1747 More Brethren Literature was published.

1777 Brethren Publications were more prominent.

1840 Henry Kurtz was Editor for Brethren Publication.

1851 Annual Meeting allowed the printing of the Gospel Visitor.

1870 The German Baptist started The Vindicator.

1922 The Bible Monitor was first published.

1923 A special meeting was held in Denton, Maryland for the Bible Monitor.

1950 The Bible Helps began to be published. There are 1,000 pieces printed monthly. Harold Martin has been a good writer and helper for Bible Helps. Many more Bible Helps are being printed and sent out each year.

1960 Bible Helps received a special letter from overseas appreciating Bible Helps. Bible Helps are sent to ninety-nine countries. There are many false prophets and Religious Cults in the world today. They publish literature contrary to God's Holy Word.

Bro. James Meyers, Iowa, closed. We need to consider to reach out and try to get the Holy Word out to foreign lands through publication.

Tuesday Evening

Elder Harley Rush, Indiana, opened. Matthew 24:14. Are we putting forth the effort to show we are true disciples of Christ.

Elder Robert Carpenter, Indiana. Matt. 28:19-20. You the Missionary. There is a mission for every one. How does the call come? There are calls for special occasions. There are various forms when God talks to us. God can speak to the church body of Christ. Is the Lord saying something to you about a mission for you to fulfill? Moses' mission was to lead the Children of Israel out of Egypt. It was God's will for Moses to lead the Children of Israel. Mission is to go for a purpose. Many mission opportunities fail because we neglect them. When the mission call comes to us, let us have faith and go. There is only one place to start to be a missionary and it starts right at home. When the Lord says, "Go ye", don't get lost but perform our mission.

Elder Edward Johnson, Ohio, closed. Mission work by others can leave an impression. The Apostle Peter preached to the three thousand people and every one was baptized.

Sister Alice Heisey

THE PARTING OF THE WATERS

Exodus 14:21, "And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong wind all that night, and made the sea dry land, and the waters were divided."

II Kings 2:8, "And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry ground."

II Kings 2:14, "And he took the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord God of Elijah? and when he also had smitten the waters, they parted hither and thither: and Elisha went over."

Of the three times, at least, that God parted the waters the first account found in Exodus is probably the most familiar. This has been explained in various ways over the years by those who refuse to believe in miracles. But, praise the Lord, our God is a God of miracles and the finite mind of man cannot change this fact no matter how he tries. We believe there is some lessons to be found in these three accounts that we would like to share.

In the account found in Exodus 14 we find that Moses and the children of Israel had to depend entirely on the Lord. The Egyptians were behind ready to destroy them and the Red Sea was before them. We often find ourselves in the same fix, spiritually speaking. It seems like life's problems are about to destroy us and there is nothing in the future that will bring us deliverance. We seem to be about to drown in the sea of despair or be completely destroyed by an unsurmountable problem. It is many times then that God "parts the waters" and the problem is solved. The key to this truth is that we must learn to depend on God and not our own weak efforts. Moses could have elected to try to swim. But the fate of the children of Israel would most likely have been that of their oppressors, death by drowning. He could have elected to stand and fight. But the army of Egypt would certainly have conquered. God could have given them the strength to swim or the victory in battle. But this was not His plan. If we desire victory we must first of all seek the will of God. Unfortunately, many try to make God fit into their plan rather than be willing to make themselves available for His deliverance.

In our second account found in II Kings 8 there is no emergency.

Elijah, apparently, had enough faith to believe that the waters would be parted if he smote them. We do not only need God when there are problems to be solved and tragedies to be faced but in our every day walk of life.

It would seem the reason he parted the waters, by the power of God, was for an object lesson for Elisha. Are our church leaders "parting the waters" as an example for those who will follow? The "waters" of compromise, "new light" and false teachings are barriers to our young people as well as many older ones in the Church. We must take the mantle of truth and part the waters so those who are weak in the faith can pass over safely. When our elders and ministers uphold the Word of God and part the waters with the mantle of truth we can "pass over on dry ground." Many today try to muddle the waters with half truths. If we follow such individuals we will find ourselves mired in the middle of the stream instead of going over safely on the dry ground of solid truth.

In our final account we find Elisha alone after he had received the double portion of Elijah's spirit upon him as he had requested. Elijah had gone up in a whirlwind into heaven, according to Scripture. After he viewed the departure of Elijah, Elisha took the mantle of Elijah that fell from him. Our forefathers have gone on to their reward in heaven. Have we taken up the mantle they have left us? Or are we too sophisticated to follow the truths our forefathers have left us? It all depends on whether or not we believe the Spirit of the Lord was really upon them.

Although Elisha had the mantle of Elijah he still asked the question, "Where is the LORD GOD of Elijah?" We may have all the external signs of following our forefathers yet not have the reality of God in our hearts. We need to go beyond mere form and ritual to a genuine experience with the Lord. Elisha answered this question by parting the waters for himself, by the power of God. Our heritage, though precious, is not enough. Until we "part the waters" for ourself we will not experience the reality of God's love and mercy. The word of God says, "and Elisha went over." Hallelujah! We can pass over the waters of trial and tribulation on dry ground. While we will always need others, there are times in life when we must be willing to part the waters, by the power of God, for ourselves.

There is one last lesson we wish to share. We are called to "part the waters" in the baptismal stream as we accept the Lord Jesus Christ and His shed blood for the washing away of our sins. Acts 1:8 tells us, "Then Peter said unto them, Repent, and be baptized every one of you in the name (authority) of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

God has commanded this, our forefathers have taught it and we must take up the mantle of truth and carry on. Many today ridicule this truth and try to explain it away. But the God of miracles still has the last say. While we would not judge anyone who has not experienced trine immersion baptism, that is God's divine right, we cannot offer the miracle of the new birth by any other formula.

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078

IT IS SO SAD

Last evening I finished reading a true story about beavers and the ending was sad as the lady beaver had died after a physical struggle. As others read this story and talk about it they will say, "It is so sad." Since reading this story it has got me to thinking how often we are sad over animal conditions.

We see a dead animal on the road and say, "Oh..." We find a tick in a dog's ear and proceed to remove it. A cat's ears are sunburned and we put salve on them. We splint broken legs on our animals. A pet is hit by a car and we rush to the veterinary. Our cows receive excellent care to keep up their milk production. We see skinny animals and wonder why they don't receive better care. We are quite tender when it comes to animals.

On the other hand, when we heard of the plane crash in Sioux City, Iowa did we groan as we thought of people going into eternity. When our neighbors die do we lament that they did not know Christ. We have many sad occasions with people but how concerned are we about their soul salvation. How many die and we say, "It is so sad," but we have never witnessed to them about Christ.

I'm not saying we should not be concerned about our pets and animals. We should give them good care. But seems we are a bit lop-sided when we compare our concern for animals to that of the concern for the souls of men.

It is so sad.

Sister Mildred Skiles
R. 2 Box 8
Cuba, NM



Success is like a ladder we cannot climb as long as we have our hands in our pocket.

SIXTY YEARS AGO

September 15, 1929

THAT I MAY KNOW HIM

Sub. Phil. 3:10.

Reuben Shroyer

Paul was pressed with an ambition that knows no compromise. He has resolved to know the Lord better. A fire had sprung up that no one could put out. A desire had arisen in his heart that enabled him to lay aside all things of the world that he might give all his energy in seeking to know the Lord better. In that he should be no exception. Indeed we should all be captivated by the same desire to know the Lord better. Let us seek to know more of our Lord, for of all knowledge most precious, the most necessary, the most desirable is the knowledge of God in Christ Jesus. This knowledge gives us a grip on the eternal realities of life which are more vital to the needs of life than any other knowledge. I would urge upon everyone, get all the knowledge of Jesus Christ your Savior. To know the Lord better we must have the right conception of Him. What is your conception of Jesus, I ask, dear reader? Think you He is some abstract idea of some great principle? Jesus is a real person and more lovable than any other friend. Listen what Jesus says.

He that loveth Father or Mother more than me is not worthy of me. Hear Him say, If ye love me ye will keep my commandments. This is the love of God that we keep His commandments. If you would know Him better you must know more of His Book. Jesus says search the scriptures for in them ye think ye have eternal life and they are them which testify of me. Secular papers give us some knowledge of wars, murders and the gaiety of a wild life but the Bible gives us knowledge about God and eternal things. If we would know more about Jesus we will have to pray more. Especially should we pray in secret. When thou prayest enter into thy closet and when thou hast shut the door pray to thy Father which is in secret and thy Father which seeth in secret will reward thee openly. Surely such a habit will make any life victorious. It was when Moses was alone that He saw the burning bush. Isaiah was alone when he saw the great vision. John was alone on the Isle of Patmos when he saw the Holy City. Again if you would know the Lord better seek the company of Christians. Nothing will lead one astray as quickly as associating with ungodly people. Bad company will corrupt the best of Christians in course of time. Yes, go where God is honored not where He is ridiculed. If we would know the Lord better we must be more actively engaged in His work. Idleness gets us into trouble. Get busy in the Lord's work. Solve the problem of idleness in this world and a great problem is

solved. Inactivity in the church will kill the progress of the church. Go into His vineyard today, and get busy and keep busy. Pay the price and you will know Him better.

WHERE IS THE GODLY REMNANT?

Where is that Godly remnant that is to stand on the walls of Zion and warn of the approaching enemy of our souls? Where is that tiny band of believers that one day marched in triumph against the hoard, but whose voices have dwindled to near nothing? Who is to stanch the flow of evil? Who is to stem the tide? Look about you and see the souls of men for whom Christ gave His very life. Think of all the homes you pass in the execution of your daily duties: the cars and trucks carrying the life of this universe. Have we no love for them? Have we no compassion? Have we no shame?

Where is the Godly remnant that in days gone by stood firm against sin and evil, because, like Christ, they loved the souls of mankind? Where are the redeemed who used to say so to those who believed not? This world spins round and round on a one way ticket to oblivion. Who is to warn of the wrath to come? As Jonathan Edwards once said, "It is only a breath, a heartbeat, that keeps us from a burning hell, and it is only the pleasure of God that keeps us moment by moment." It should not be difficult to tell others about the Love of God, because He saw fit to love us first. His love constrains us. With all that He has done for the likes of us, can't we tell others about Him? Are we not able, through His ample grace, to be a signpost, a landmark, a warning signal? Look back over the years, you older Christians. How many have you pointed towards calvary? We are not keeping score, but God is. Are we not His children? Is He not worthy of our praise? You say you are not talented in that direction. That may be true. But God is worthy of even the most feeble gesture, the weakest acknowledgement. It must be said that we OWE IT TO HIM. Yet we cannot and will not ever be able to repay Him. Yet we can tell others of His goodness and tell of the place He is preparing for those who love Him. Where is the Godly Remnant?

L. H. Miller
P.O. Box 433
Newmanstown, PA

THE NEW TESTAMENT DOCTRINES

Obeying From the Heart

J. H. Moore

In Rom. 6:17 we read about obeying from the heart that form of doctrine, or teaching, whereunto the saints at Rome were delivered (Revised Version). From this we learn that the members at Rome not only obeyed the doctrine that had been taught them, but they

also held to the form. With them there was no such a thing as doctrine without form. We further observe that they obeyed from the heart. By this we are to understand that with them obeying the form of doctrine was a heart service. The hearts of the saints were in what they did. They believed in Jesus Christ, accepted what had been taught them, and obeyed the Gospel with a perfect heart.

The form of doctrine was external, — something that could be seen. To observe the form, was to obey the Written Word, — to do what the Word called for. But these saints worshiped God in spirit, as well as in truth. To them external acts became spiritual. Putting their hearts and souls into what the Lord would have them do, was to obey from the heart. By this heart service a deep work of grace was wrought in the soul. It was not mere external obedience, but heart obedience as well. Or, as Paul further says, it was “doing the will of God from the heart” (Eph. 6:6). True obedience would have back of it the “hidden man of the heart,” and when this is the case, there can be no question about God accepting the service.

Jesus says, in John 14:23, “If any man love me, he will keep my words.” In the estimation of the Master, love settles the question of obedience. The man who loves Jesus will obey from the heart the New Testament form of doctrine. He will study the Scriptures for the purpose of learning what his Master would have him do, and on learning his duty will not hesitate a moment about doing it. Only when prompted by pure motives, can one render acceptable heart service. This requires a clean heart, and for this reason David would have the Lord to create in him a “clean heart,” and renew within him a “right spirit.” (Psa. 51:10) Obeying from the heart implies a clean heart, a pure heart, a loving heart, and a willing heart.

Every duty, set forth in the Scriptures, and every obligation, laid upon man, should be regarded as a heart service. And when this becomes true of one it can well be said of him that his heart is right. The heart is right because of the pure motive in doing the things that are right. Of Amaziah, the king, it is recorded that “he did that which was right in the sight of the Lord, but not with a perfect heart.” (II Chron. 25:2) There is such a thing as keeping the ordinances, or obeying any of the commandments, relating to external duties, without a perfect heart. One may have the form without the Spirit, or he may go through the performance of a duty and not have his heart in what he is doing, or may not be prompted by pure motives. Merely to comply with the letter of the Gospel, the legalist may do what is right in the sight of the Lord, and yet lack the love that renders obedience effective. It might be said of such a one that he did just what the New Testament required of him, but not with a perfect heart.

While we mean, in this treatise, to place special emphasis on the importance of teaching, believing and obeying the whole Gospel, we wish to impress, with additional emphasis, the importance of serving God with a perfect heart, and without this perfect heart service we certainly can not claim the promised blessings.

MARRIAGE

WAGNER - BLOCHER

"Marriage is honourable in all, and the bed undefiled; but whoremongers and adulterers God will judge." Hebrews 13:4.

Brother Craig Milton Blocher and Sister Linda Louise Wagner were united in holy matrimony, August 5, 1989 by Elder Dennis St. John.

Every young couple that makes this vital step in their lives faces many valleys of decisions and yet mountain top experiences. May we pray with this couple that GOD will hold them up by His almighty hand as they walk life's pathway together.

The couple resides at: 145 Woodens Road; New Paris, Ohio 45347.

NEWS ITEMS

WEST FULTON, OHIO

All are cordially invited to attend our revivals, starting Friday evening, September 22, through Sunday, October 1. Elder Allen Eberly will be our evangelist. Harvest Meeting will be September 24. Each evening services will begin at 7:45. Sunday evening at 7:00.

Sister Dianne Heisey, Cor.

PLEVNA, INDIANA

The Plevna Congregation invites you to their Revival October 8 through 15. Brother Dale Jamison will be our evangelist.

Services nightly at 7:30 P.M. with Lovefeast services at 2 P.M. and 7 P.M. Saturday, October 14.

We invite all who can to come and be with us. If you can't come, please pray for these efforts.

Sister Verda Lorenz, Cor.

THANK YOU

I want to thank everyone for their prayers, cards, gifts and visits while I was in the hospital and at home. May God bless each one.

With love,

Sister Mary Leatherman

ADULT SUNDAY SCHOOL LESSONS FOR OCTOBER 1989

October 1 - The Beast and Ten Horns - Revelation 17:8-18.

1. Who is this beast and what do the ten horns represent?
2. Who will fail in their attempt to overcome the Lamb?

October 8 - Babylon is Fallen - Revelation 18:1-10.

1. What is "Babylon the Great?"
2. Is her influence affecting our world today?

October 15 - The Merchants of the Earth - Revelation 18:11-19.

1. Who are the "merchants of the earth?"
2. Are the merchants weeping for the city or their own loss?

October 22 - Babylon Destroyed - Revelation 18:20-24.

1. Why did this great destruction take place? verse 20.
2. What did the angel do to symbolize the destruction of Babylon?

October 29 - The Voice of the Multitude in Heaven - Revelation 19:1-10.

1. Contrast the "atmosphere" of this chapter with that of chapter 18.
2. Which group are we striving to be part of?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR OCTOBER 1989

October 1 - Mysteries - Jer. 12:1-4; John 3:8-15; Rom. 11:33-36; I Cor. 15:51-58; Eph. 5:30-32.

1. Who has the answers to life's mysteries?
2. Have you experienced the "reality" of the "mystery" of God's love and grace?

October 8 - Little Evils - Pro. 6:6-23; Ecc. 10:1-20; I Cor. 5:6-8.

1. What "little evils" must we watch out for today?
2. How can little sins be as destructive as big sins? I Cor. 5:6-8.

October 15 - Perilous Times - Gen. 6:1-13, II Tim. 3:1-17.

1. What aspects of our day and age make these "perilous times?"
2. How can we have victory over these perils? II Tim. 3:14-17.

October 22 - A Great Deceiver - Gen. 3:1-24, Matt. 4:1-11, II Cor. 2:10-17, II Cor. 11:13-15.

1. Name some tactics of deception we must be aware of today.
2. How did Christ respond to Satan's tricks? Matt. 4:4, 7, 10.

October 29 - Our Protection - II Chr. 16:7-9, Dan. 3:15-25, Dan. 6:11-23, Luke 21:18-19.

1. Who does the Lord promise to protect?
2. Are you enjoying God's protection by being under His authority? Heb. 13:17.

Paul Stump
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BIBLE MONITOR

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NO. 19

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

YOU DON'T TRAVEL ALONE

You don't travel alone on earth
For God will travel beside you.
So reach out your hand to hold Him;
He is with you whate'er you do.

You can tell Him all your troubles;
You can cast on Him every care.
He will listen; He understands,
And will help your burdens to bear.

In happiness, He shares your joy.
Service will bring Him delight.
He will heap blessings upon you.
He will show you what is right.

When life on this earth is over,
You still will not be alone.
He will take your hand and lead you
Through the pearly gates to home.

- Sister Irene Stout
R. 1 Box 160
Wabash, IN 46992

WHO CREATED WHOM?

God created man; man did not create God! We would not expect this statement to be challenged, yet we live in a world that constantly challenges that which exalts God. The world is always ready to promote man at the expense of God. When man usurps God's place, he fulfills the desire of his own heart and Satan's. The belief that man is able to do as he pleases without considering either the rights of others or of God is humanism.

Humanism, though known by other names, is not new. It has been around since the Fall of Adam and Eve in the Garden of Eden. Satan appealed to Eve's human instincts when he told her to disregard God's command and warning. Eve was impressed that she could know good and evil and be as a god. This same philosophy appeals to the desires of men's hearts and minds today.

People have been affected with this philosophy until they have totally disregarded God. He no longer influences their life styles. To soothe their minds and consciences, they have decided that instead of God creating man, men created a god to direct them in earlier times but now men have improved themselves so they are able to exist without this god.

Of course, they must conveniently ignore much that would argue whether man has improved himself as much as they think. Physically man has deteriorated in many ways as we see more and more devices needed by men to aid their failing sight, hearing and other senses and functions. When the state of the world's economy and government is inspected it is wondered whether man has made much improvement. If man is continually progressing why are the morals and conditions of the world around us in such a sad state?

Humanism depends much upon the bankrupt theory of evolution.

THE BIBLE MONITOR**OCTOBER 1, 1989**

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It is bankrupt because it has never been proven and because of its effects upon those who accept it. The theory of evolution causes a person to think of himself as just another animal. Animals are amoral so those who see themselves as animals become amoral. They seek only the pleasures of the moment forgetting the effect of their act upon themselves later or upon others now.

Everything is done on the basis of feeling good and what is right according to the thinking of men. There is no appeal to a Higher Power but only to human reasoning and feeling. This will be faulty because it leaves God out. Men exalt their own ideas forgetting the God who has given them the ability to reason. When God and His Word are left out of men's thinking, decisions and actions, there will be a void. Forgetting God's influence upon natural forces surrounding men, as well as His direction within the hearts, minds and lives of the remnant who do follow Him, will cause well laid plans to be frustrated.

We expect to find this humanistic thinking in the world surrounding us. After all, the world is controlled by Satan, so he is going to promote a scheme of disbelief, disobedience and dishonor. This philosophy should not be in the Church, yet we see this false religion in the Church today. There is a tendency to downgrade God and to upgrade men. There is a reliance upon feeling — doing in the church what appeals to the senses. There is a disregard of the Word of God, His revealed Will. In place of it, men promote their own ideas and programs. The philosophy can be seen in the movement of the Church to become more and more like the surrounding world in dress, activities and recreation. There is a disinclination to be separate. Because it does not appeal to the pride of the flesh to be different, a former desire of separateness has been lost. Now the Church has become involved in social activities including worldly musical and recreational activities.

Man's mind could never have conceived of a God so great as our God, who has control of all facets of our lives and beliefs. Men's minds continue to lead them in downward pathways that bring death, destruction and debauchery. Men must realize that the foolishness of God is more wise than men's greatest ideas. God created man! That basic truth should cause us to haste to serve Him in the ways acceptable to Him.

You didn't create God. He made you. Now serve Him as a thankful, obedient creature seeking to bring Him pleasure and honor.

ESPECIALLY FOR YOUNG PEOPLE

Going from a Saul to a Paul

We must be constantly growing in the faith or stagnation will set in and destroy our Christian experience. Imagine those who were with Saul on the Damascus Road. They were all charging down the highway with an avowed threat to destroy the Lord's anointed. Saul was almost blinded with rage... plotting to erase the Christian liberators.

Saul had excellent credentials. He was a top scholar in the school of the Pharisees. His father was a Pharisee so his heritage was sound. He was "free born" and Roman by right. He was from the "God chosen people" and his head was full of theology... but his heart was full of hate.

Jesus had shattered the complacent peace of Jerusalem. He had given the people a taste of His miraculous power and had formed the Disciple's group. These men had great power given to them by the Spirit of God. But the faith of Saul's fathers stood in a cloud of scorn. Saul was so devout that he would be willing to witness the death of a mere youth who had been charged with following Jesus and who accused them of crucifying the Lord of Glory.

But what? Now Saul's eyes have ceased to function. He is thrown to the ground crying out, "Who are thou, Lord." His bodyguard had to lead him blind into the city of Damascus and could he have envisioned in his darkness the faces who had been bloodied as he gave his voice against them. (Acts 26:10)

Saul collapsed in his blindness, guilt-laden and haunted by fearful memories. And, God heard him. God saw this finite, mistaken zealot who was now confessing his spiritual bankruptcy and calling for help. He saw a man who was transitioning from a Saul to a Paul.

We learn here that Saul was hungry for God. He wanted more of Him but was pursuing Him incorrectly. Saul was a persecutor of the Faith but he soon would be persecuted FOR the faith. He had silently watched Stephen stoned but soon he would also be silent while he was stoned. He had put others in grave peril and he would be in "perils of the deep, perils among his own countrymen." Saul had been touched by, and for God,

In a sense, we all need this same process to work in our lives. We need days of fasting and praying in "blindness." Blind out the world and all of the trivial around you for three days and concentrate on God and His will for your life and you will leap into the realms of victory that you never thought you could achieve. Paul had a slaying before the Lord and a great time of repentance and renewal. In a sense, it was his own personal Retreat... just he and God alone. Finally, Paul learned to wait until God talked to him rather than having a one way conversation. We are often too busy

to wait and listen to God. We have "church things" to do and other matters to care for.

Paul's prayer commitment starting at the Damascus Road began a prayer chain that continues on until our day. He gave birth to millions of prayers to follow... to a missionary movement unequalled. He revolutioned the course of Christianity and the church. God had heard a repentant's prayer and He will listen to our tearful communication today.

Jesus left His glorious throne to intercept Paul on the Damascus Road and He will come to us to empower us in a way that we have never known before if we shed our pride and confidence in self and hide our lives in Him. The more "eternity-conscious" our lifestyle becomes, the more "demon-defying power" we will possess.

We have had too much complacency and low commitment in the twentieth century church. It is time for change. On a personal, a congregational and a national level, we need a spiritual Damascus Road experience. We need to pray that the Holy Spirit will descend on us and that we will be lifted up in revelation.

To become a "Paul" Christian with God ordained commitment rather than a "Saul" Christian of personal import is the challenge we leave with you. The walls of the world's churches have been broken down, youth singed with the fires of worldliness. We have to be prepared for the battle against satanic powers. The world is sailing to hell watching the "Love Boat" and many Christians are sailing to the Judgment riding on the "Dove Boat"... the peace at any price experience. We need to prepare for a holy war against false teaching and compromise. We need a new and holy passion to pull down the strongholds of sin. Let's lay aside every weight.

God is seeking for a man among us. (Ezek. 22:30) Are you on the Lord's side? Will you make up the hedge and stand in the gap before God to stem the tide of iniquity in this world? As Paul, allow yourself to be touched and empowered for the work. Experience Damascus.

Brother Len Wertz

A "HIDDEN" PRAYER

I Chronicles 4:9-10, "And Jabez was more honourable than his brethren: and his mother called his name Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel, saying, Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested."

We would venture to say that the vast majority of Bible readers only take the time to scan the first chapters of I Chronicles or skip it entirely. We confess this is the way we usually read this portion of scripture. While a list of names, especially those hard to pronounce, is not the most exciting reading, these lists found in Scripture were put there for a reason. We believe many strange teachings and biblical criticism can be answered by a careful study of biblical genealogies.

There are also often "spiritual gems" to be found mixed in with the long lists of names. Such is the case with the prayer of Jabez. We find an exciting analogy in this fact. Is it not wonderful that in the midst of the large numbers who make up the population of this earth our God, the Creator of Heaven and Earth, will take the time to hear the prayer of one single individual? When you realize that individual is YOU this makes this all the more exciting.

Now let us look at our study verses. We find that this individual's name was Jabez because his mother bare him with sorrow. Was it not with sorrow and pain that our Lord Jesus Christ made the way for our new birth? Was it not our sorrow for sin that brought us to the foot of the cross where we had our sins washed away by the precious blood of Christ?

In verse ten we find that Jabez "called on the God of Israel." If we expect our prayers to be heard we have to call on the God of Israel. This is the only true God. Buddha, Mohammed or any other so called prophet cannot answer your prayers. Neither the Virgin Mary or any of the other Saints gone on before can hear our prayers. The Holy Scriptures teach us that we must pray to the Father through the Son and the Holy Spirit will help us pray. Thus prayer is made to and through the true God of Israel, the blessed Holy Trinity.

Jabez prayed, "Oh that thou wouldest bless me indeed." Oh how we need God's blessing upon our lives. We need God to supply our material needs but even more so our spiritual needs. The reason so many churches are without spiritual life is because the members fail to ask God's blessing upon them. But to ask God's blessing upon us requires a commitment. God will not bless our life that is not one of obedience.

Next Jabez prays, "and enlarge my coast." While large numbers are not always a sign of God's blessing, we should desire that God would bless our work with new converts. Whether we are speaking about our local assembly or a personal work we do for the Lord the end result should be souls brought into the Kingdom of our Lord.

Jabez continues, "and that thine hand might be with me." If God's blessing is not upon our work it is all in vain. All too much of

today's church work is merely human effort. The "Lord's Prayer" in reality has been changed from "For thine is the kingdom, and the power, and the glory, forever" to "For mine is the kingdom, and the power, and the glory, forever." All too many fail to share the salvation message along with their good works. God cannot get glory and honour unless His Son is glorified.

He ends the prayer with, "and that thou wouldest keep me from evil, that it may not grieve me!" Do we sincerely pray this petition? Or is our prayer, if we are honest about it, "Lord I really enjoy sinning, but forgive me anyway." To hear some talk it would seem they pray that God would bless their sins! Anything that grieves God should grieve us also. Yet such things as immodesty and not forsaking the things of this world are ignored, or even upheld, by a large segment of the earthly church. Our mainline denomination recently accepted a homosexual congregation into its assembly. While God's word is being ignored and even ridiculed the blessing of God is being asked upon the assemblies.

Jabez's prayer was a very personal prayer. While we cannot overlook the abominations in modern religion that calls itself christianity we must also be willing to search our own heart for hidden and known sin. We do not profess to be perfect of ourselves. But we hope that we never come to the place in our life that we ACCEPT sin. God can bless us materially and spiritually. He promises that He will never leave or forsake us. He is willing to keep us from evil if we are willing to be kept.

This lesson ends with, "And God granted him that which he requested." Praise the Lord we have a prayer answering God. If you are lost in sin He will answer your prayer for forgiveness. If you are in trouble He will make a way of escape or go with you through your trial. It is wonderful to be a Child of God and have a loving Heavenly Father who answers prayer.

May our desire be to prove faithful to His Holy Word each day of our life so our prayers will not be hindered. May our prayers also be ones of praise and glory to His Wonderful Name.

Brother James M. Hite
816 E. Birch St.
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SIXTY YEARS AGO

October 1, 1929

IS CONSCIENCE A SAFE GUIDE?

W. E. Shelton

After a diligent search of the Word of God, I am forced to give a negative answer, because facts are not destroyed by conscience, because if they were, a man might take a dose of strychnine, under the impression it was quinine, and it would be non-poisonous to him, it would be a waste of time to discuss this subject, if it wasn't a fact that so many people are being taught to believe that conscience is a safe guide, perhaps not taught in just so many words, but the same impression, or the same idea is presented, when one is taught that it makes no difference what you believe, or what church you join, it's perfectly safe, just so you are honest about it. If it makes no difference what you believe just so you are honest, then conscience would be a safe guide, and that's not all. One could be saved for honestly believing a lie as well as the truth. If such a theory is true, we would be forced to admit that honest ignorance is just as safe as accepting and obeying God's word in full. God is no respecter of persons; to accept such view, is to say that the heathen is just as safe as the humblest Christian, providing they are sincere in what they do. With such teaching would it not admit that Catholicism was just as safe as the true religion of Jesus Christ? If such doctrine is true in fact, then why not universal in application. If any religious teaching is subjected to the critical test of God's word, and found wrong, then those who accept it as true are mistaken, makes no difference what their conscience is in the matter. To accept a thing as being true does not make it so. There is a vast difference in faith and opinion. One might believe that the North American Indian is of Abraham's extraction, but that opinion does not make it so.

To ignore a mistake would not blot it out. We should know the facts in religion better than in any field of human activity, because in it eternal life is involved. Oh, but someone will say, what about a man that is honestly mistaken? To this I will say, this question belongs to God, and not to man, because clemency is a divine prerogative and God has the right to exercise it, but it makes no difference what God may do in such cases, the Law must be preached and practiced to justify approval. God's law does not allow us to offer salvation except on terms that he has specified, and what right does man have to be more liberal on the terms of salvation than God has, and say go to the church of your choice? If

such by the mercy of God might be so, he has not authorized us to say so. It's a dangerous thing to point people to their conscience, or opinion in religious matters. If such ideas were mentioned in the Bible, don't you know people would take advantage of it, by neglecting to read and inform themselves, and is it not presumptuous for man to teach things that God himself has not mentioned? If honest ignorance is a safe guide, then would it not be wise to call in all the preachers and let them drift into heathenism?

After considerable reasoning, let's examine some Scripture, and see if we are right. I am not surprised to find people careless in religious matters, who argue that it makes no difference what you believe or what church you join just so you are honest about it. But if we accept the Bible, we can hardly be excused in taking such a position. There is a way which seemed right unto a man; but the end thereof are the ways of death. (Prov. 14:12) Everyday life abounds with instances in proof of this fact.

Christ before his death told his apostles what their future would be. Here are his words: "They shall put you out of the synagogue; yea, the hour cometh, that whosoever killeth you shall think that he offereth service unto God." (John 16:2) Paul, persecuting the church, and consenting to the death of Stephen, is a clear example. Paul's conduct was not service unto God. He was mistaken. In I Cor. 8:7-12, Paul speaks of those who have weak consciences. If they are weak consciences then there can be strong ones.

In Heb. 10:22, he speaks of an evil conscience. Surely no one would think an evil conscience a safe guide. In I Cor. 8:17, Paul speaks of the conscience being defiled. This could not be if conscience was a safe guide.

In I Tim. 4:1-2, he describes some as being seared with a hot iron, and in I Pet. 3:16-21, Peter makes mention of a good conscience, after taking into consideration these Scriptures, we can readily see that the conscience is susceptible to a change, and cannot be safe only when good or right. It must be properly educated by the truth. When properly educated it will demand obedience to God's word, and that will be the answer to the demands of conscience. In I Pet. 3:21, he says that baptism is the answer of a good conscience. In other words it answers the demands of a conscience properly enlightened by the New Testament scriptures. Salvation is promised to them that believe and are baptized, and if we accept the record as true, our conscience cannot demand less than baptism as a condition of pardon. We are baptized into Christ (Gal. 3:27) Baptism is for the remission of sin. (Acts 2:38) When these Scriptural requirements are met then we certainly have the answer

of a good conscience. If baptism is the answer of a good conscience, then we must have scriptural baptism in order to have the proper answer. It's possible that people can be satisfied in religious matters and be wrong, because if not properly enlightened, it will demand the wrong thing, perhaps be satisfied by mistaken. I wonder where the idea originated from that whatever satisfies your conscience is baptism, and will perform the act anyway you want it? The plan of salvation is fully described in the New Testament, and it makes no difference what our conscience tells us, the scriptural requirements must be met to be saved. Keep this in mind, facts are not destroyed by conscience.

SUNDAY MANNERS

by Ruth Ann Stelfox

When we gather on Sunday to worship our Lord
How grieved and ashamed He must be
When He sees the irreverence and disrespect there
And all in His own "family."

The whispering and giggling, the passing of notes
Must show there's a lacking somewhere,
And many times talking and laughing won't stop
Though the people are kneeling in prayer.

It seems there's a problem with tardiness, too
(Though there's plenty of time to prepare)
Promptness is certainly a mark of respect
It shows just how much people care.

And then there are those who come to relax
At church of all places, how odd!
And even before the preaching begins
Their heads are beginning to nod.

The dropping of books and clinking of heels
Together with babies that cry,
Is bound to distract the preacher somewhat
No matter how hard he may try.

At church is a place we should show our respect.
Make sure we each do our share
Like keeping our visits for some other time
Let's act like the Lord is right there! He is!

Selected by Sister Sarah Keeny

THE NEW TESTAMENT DOCTRINES

Where the Merit Comes In

J. H. Moore

Ordinances are in no sense meritorious. That is, they possess no purchasing or earning power. There is nothing in an ordinance, or even in good works, for that matter, serving as an equivalent for blessings received. We merit a thing only when we earn it, or in some way render a service that is equivalent. The soldier who defends his country in battle, and endures the hardships of a military life, is said to merit his pay as well as the bounty offered by his government. His children may share with him in these blessings, but they do not merit them. Our merit is in Christ, who has paid the purchase price of our salvation, "which he purchased with his own blood" (Acts 20:28). By his death upon the cross he paid the price of our eternal redemption, taking away the sin of the world, and we are therefore free in Christ Jesus.

While we may affirm that ordinances are in no sense meritorious, it is not to be understood that obeying them is not essential to the blessings promised. Naaman was told to dip himself in Jordan seven times and he should be healed of his leprosy. The act was performed, and the blessing immediately followed.

There was nothing in the act which entitled Naaman to the blessing, nevertheless the blessing was received. The blessing was a free gift from the Lord, unmerited in any sense whatever. While Naaman did just as he commanded, still there was no purchasing or earning power in the act he performed. No equivalent was rendered for the benefits received. Naaman, by his obedience, simply placed himself in a condition to receive the blessing promised.

In the salvation of the human family, Jesus settled the account. It was his death upon the cross that paid the debt. He therefore purchased us with his own precious blood. In him, and by him, is all the merit pertaining to our salvation. By his death, Jesus merited our salvation, — he purchased and paid for it in full, — leaving nothing whatever for us to pay. He now tenders this salvation to every child of Adam's race as a free and absolutely unencumbered gift. He simply asks us, as a favor, to place ourselves in a condition to receive it.

This gift, or favor, or blessing, or grace, comes to us in two parts. First, the pardon of all past sins. Second, eternal life and happiness in the world to come. It is through him, and by him, that all this is secured. In order that our sins may be pardoned, he asks us to believe on his name, repent of our sins and submit to Christian baptism into the name of the Father, and of the Son, and of the

Holy Ghost. By doing these things we will come within reach of the blessing he has paid for with his own blood, while we receive it as a free, unmerited gift. Of us it can then well be said, "By grace are ye saved."

The second part, or salvation in heaven, is promised solely to those who remain faithful until death. And in order that faithfulness may rest upon a proper basis, certain duties are set forth, with which every Christian is required to comply. Some of these duties we have been considering in the preceding chapters. Others are yet to be considered. And while there is no merit attached to the performance of any of these duties, still they test the loyalty of those to whom the blessing of eternal life has been promised. Let it be borne in mind that Jesus "became the author of eternal salvation unto all them that obey him" (Heb. 5:9). Christ has provided eternal life for all, yet he intends to bestow it upon those alone who obey him, and not upon those who refuse obedience. It thus becomes a free gift to the obedient, not that it is merited, but because it is of grace to all who, by faith and obedience, place themselves within reach of the blessing.

NEVERTHELESS THE FOUNDATION OF GOD STANDETH SURE

(II Timothy 2:19)

This is truly one of the most precious promises in the scriptures. It does not matter what man thinks. Today many false professors have made a mockery of the gospel for many people and they no longer feel God's Word has any credence. But it does not matter what man thinks. The foundation of God standeth sure.

The rest of the verse states that God knows them that are His. Man will say and do what he will but that does not change what God has said. God has a people, and He has recognized them and identified them. We are told in this very verse that the child of God will depart from iniquity.

Those that do their public nonsense are NOT children of His. The Bible is positive on this point. God's foundation is a SURE foundation. He knows His children and they are blessed of Him. Do not get the mistaken notion that a child of God can get away with sin in their life. They must admit it, confess it, and forsake it. God will honor that kind of commitment. God will give grace to a child of His. Those sins will be justified, not just forgiven.

God's foundation is one that you can surely trust in. Never doubt God. Never put your trust in anything else: especially man. Man will always fail you, BUT GOD WILL NEVER FAIL YOU. He knows

His children and puts his stamp of approval upon them.

What else is there in this life better? Is there anything greater than the grace of God? Is there any foundation better than His foundation? You have heard the saying, at the end of the road there is God. Why wait until the end of the road to meet Him when it is too late to experience His grace, only His wrath? Why not experience The Lord of Glory now when you can receive all the goodness He has to offer. Truly the foundation of the Lord standeth sure.

Lynn Hayes Miller
P.O. Box 433
Newmanstown, PA 17073

SOME PITHY SENTENCES

1. What you don't know doesn't hurt until you find out someone else is getting paid for what you know.
2. Never confuse the will of God with the will of the majority.
3. We can pray, believe and receive, or we can pray, doubt, and do without.
4. The Christian is not ruined by living IN the world, but by the world living in HIM.
5. The happiest miser on earth is the one who saves friends.
6. The largest room in the world is the one for improvement.
7. The person who lives for himself is engaged in a very small business.
8. Satan is to be avoided as a lion, dreaded as a septent, but above all to be feared as an angel of light.
9. Blowing out the other fellow's candle will not make yours shine any brighter.
10. Nearly everyone is in favor of going to heaven, but too many are hoping to live long enough to see an easing of entrance requirements.
11. Oh, Lord, give me a heart that is never vain, and soft enough to feel another's pain.
12. When embracing opportunity, give it a big hug. (I like that one; it's funny but true).
13. Many a man aims at nothing... and hit it with remarkable precision.
14. Prayer is one weapon the enemy cannot duplicate or counterfeit.
15. Behold the turtle. He makes progress only when he sticks his neck out.
16. Confessing your sins is no substitute for forsaking them.

17. Friends are MADE by many acts, but can be lost by ONE.
18. Atheism is not an institution... it is a destitution.
19. Nothing ruins the truth like stretching it.
20. Times have certainly changed. It was once the custom to take a bath weekly and religion daily. (It's a good one to end a column on, but isn't it the truth?)

Selected by Sister Ruth Speicher

MARRIAGE

DUGO - WALKER

Sis. Diana Dugo, daughter of David and Donna Dugo and Bro. Tim Walker, son of Bro. and Sis. Henry Walker were united in marriage August 26, 1989 at the Don Pedro Hacienda.

Bro. Henry Walker performed the marriage ceremony.

They are residing at 2101 Sharon Avenue, Modesto, California. Their mailing address is P.O. Box 4022, Modesto, CA 95352.

OBITUARY

ROBERT ADRIAN

Brother Robert, son of Robert and Margaret Csepe, was born in Mako, Hungary on January 6, 1956 and died at St. Luke's Hospital in San Francisco on August 24, 1989 following a brief illness. Bob spent his childhood and teen-age years in the Akron, Ohio area. He graduated from Revere High School, Richfield, Ohio in 1974.

In 1978 Bob moved to San Francisco. Prompted by his interest in the welfare of others, Bob pursued nurses training at City College in San Francisco and graduated in 1982 from the Associate Degree Nursing Program. Licensed as a registered nurse, Bob was promptly employed at San Francisco General Hospital until the time of his illness and death.

Always interested in learning, Bob pursued additional study at San Francisco State University and graduated with a Bachelor of Arts Degree in French in 1988.

While satisfaction was realized from the educational goals Bob had achieved, he still continued with a hunger for deeper spiritual satisfaction. Bob's quest began in 1974 with his commitment to

Christ and affiliation with the Apostolic Christian Church through Christian baptism. Following several years of spiritual decline, Bob recommitted his life to Christ and in February 1988 was united with the Dunkard Brethren Church at Modesto, California. During this period, Bob began attending a graduate program at the Baptist Theological Seminary in San Francisco. He had completed his first year at the time of his death.

Bob will be deeply missed by his parents, Robert and Margaret; his brothers, Zoltan and Atilla, and his sister Brenda; as well as his many friends and church family at Modesto.

Memorial Services were conducted at the Pleasant Home Dunkard Brethren Church on August 27 by Elder Rudy Cover and Brother Michael Wray. The text used was Luke 15:3-7. In addition to special singing, congregational hymns used, were "We Now Greet You, Brothers", "When We See Christ", "It Is Mine", and "All Hail The Power Of Jesus' Name." Burial was at the Denair Cemetery, officiated by Brother Rodney Renicker.

We wait in confidence hope of the glorious resurrection when we shall again be joined in the presence of Christ.



NEWS ITEMS

BETHEL

The Bethel Congregation plan to hold their Lovefeast October 28.

Services to begin at 2:00 p.m. Lovefeast in evening.

October 29 we will dedicate our new Church building. Bro. Edward Johnson will bring the dedication sermon.

We extend an invitation to everyone to attend.

Sister Grace Reed, Cor.

PLEASANT RIDGE, OHIO

The Pleasant Ridge Congregation plans to have a Lovefeast service October 21, starting at 11:00 a.m. The Communion Service will start at 7:00 p.m. Come and worship with us.

Sister Eileen Broadwater, Cor.



QUINTER, KANSAS

The Quinter Congregation invites you to share in our week of revival messages brought forth by Bro. Michael Wray, Modesto, California. Starting date, Lord willing, will be October 29, with Lovefeast Service November 4.

Come praying, that our lives might be drawn closer to Him, the One who gives us life.

Sister Rhonda Snyder, Cor.

PLEASANT HOME, CALIFORNIA

We "rejoice with those who rejoice" at the new birth of Kendra Wray after our Revival in August. It was a blessing to our hearts to have Brother Jim and Sister Sally Meyers and their children with us. Thanks to all who visited during that special time.

We "weep with those who weep" during the illness and passing from the life of Brother Bob Adrian. Learning to know his family and friends enriched our lives.

Now we ask you to join us for our Fall Lovefeast, November 11 and 12, 1989. If you cannot come personally, will you join us in prayer?

Sister Edith Moss, Cor.

THANK YOU

We want to thank each of you for your part in making our 50th Wedding Anniversary a time of joy. Your cards and notes meant so much to us.

May God bless each of you for your sharing.

Brother Herman and Sister Reva Jamison

Paul Stump
10340 N. Diamond Mill
Union, OH 45322

(USPS 054-780)

BIBLE MONITOR

VOL. LXVII

OCTOBER 15, 1989

NO. 20

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

BE STILL

Psalms 46:10; Philippians 4:7

"Be still and know that I am God"
We hear the psalmist say,
Reach for His hand and He is there,
He's never far away.

It only takes a few moments
Out of a busy day
To close the "door to your closet"
And take the time to pray.

When you're troubled or uncertain
Search for that solitude;
God will refresh and strengthen you
To face a multitude.

"Peace which passeth understanding"
Can soon fill up your breast,
And then His love will go with you
Into eternal rest.

- Sister Irene Stout
R. 1 Box 160
Wabash, IN 46992

MOVING?

Have you recently thought about moving to another home? Perhaps you desire a larger home to better accommodate your family and visitors. Perhaps the area where you live is getting too crowded for you. Perhaps the neighborhood has changed and you no longer fit in as you did. Perhaps there are other reasons why you might wish to make a change.

Americans are ever on the move. In most recent years, on the average, about one fifth of the population moves. The move may be across the street, across town or across the nation.

The United States has always been on the move because it is a nation of immigrants. Except for the Native Americans, all have come from another continent. Even Native Americans were immigrants themselves. There were many reasons why these people set out on a long, dangerous and unhealthy journey across the oft-stormy ocean to come to a new unsettled land with its own dangers. Many came to better themselves economically. Many came to escape the feudal system of the old country. Others came unwillingly either as slaves or bound servants. Many came so they could worship God freely. They came from countries where there were State Churches which persecuted those who worshipped differently. Those who withstood the persecution were the strongest, so they were the ones who were willing to undertake the dangers of the difficult journey to America. Their willingness to open the way to meet the most severe challenges made it possible for many more to follow them.

The first settlements along the Eastern seacoast did not end the moving. It was not long until the braver ones moved farther and farther inland. As land was cleared and the greatest dangers were

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overcome, more followed. They came from the seacoasts and from the overseas homes to the central part of the country. The continual westward push of settlement and civilization continued until well into the present century. Christians have participated prominently in the continual push from sea to sea — carrying the Gospel to their new neighborhoods.

Although the frontier is gone, there is still alot of movement in every direction of the compass. Christians are still a part of that movement. Hopefully their motives for moving are as visionary and missionary as those of their ancestors. Hopefully economic and other concerns have not crowded out the higher reasons that would motivate Christians to go where they can best be utilized in God's service.

Thinking about the movements of Christians, we might inquire about not only the movements they make from place to place but also about the movement within their hearts and minds. The internal movement produces physical action. It is the heart and mind that dictates the lifestyle of the Christian.

For too many, the last movement they made was their decision to become children of God. After their rebirth they either reverted to their old ways or soon forgot the price paid for their souls or they maintain very minimal Christian lives. Like babes, they have begun well, but have been diverted by other desires that they perceive to be more important. The teachings of the Bible and the helps of the Church are ignored. The Christian life demands forward movement.

Movement in the Christian life is not merely physical change. The movement caused by either fear or bribery will not be acceptable. It must be motivated by a love, respect and worshipful attitude toward God, Christ, the Spirit, the Church, the Bible and fellow believers. With this attitude there must be an accompanying desire to live the Christian life. Forward movement in the Christian life will not always be easy for there will be obstacles but the effort demanded in the overcoming of these obstacles will strengthen for moving over future roadblocks.

Moving forward in the Christian life prepares the Christian for the biggest move of all when he can exchange time for eternity. The progress made in this life will affect reaching the eternal home in Heaven. That will be the last and best move of all.

Are you interested in moving? Even if you do not want to change your earthly location you still must be moving. You must be moving forward in the Christian life.

THE FIRE OF THE LORD

I Kings 18:38-39, "Then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and

licked up the water that was in the trench. And when all the people saw it, they fell on their faces: and they said, The LORD, he is the God; the LORD, he is the God."

II Chronicles 7:1 and 3, "Now when Solomon had made an end of praying, the fire came down from heaven, and consumed the burnt offering and the sacrifices; and the glory of the LORD filled the house." ... "And when all the children of Israel saw how the fire came down, and the glory of the LORD upon the house, they bowed themselves with their faces to the ground upon the pavement, and worshipped, and praised the LORD, saying, For he is good; for his mercy endureth for ever."

Luke 3:16, "John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire:"

I Corinthians 3:13, "Every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is."

There are those who teach that water baptism is not necessary but only a "Holy Ghost baptism with fire" experience. We would only comment, "It is too bad that no one ever told the Lord Jesus Christ and the Apostles this!" While we do not apologize for our belief that water baptism is essential for salvation, (we leave those not immersed in the hands of God), we also see a real need for God's baptism of fire in our day.

In our first lesson taken from I Kings we find that the fire of the LORD fell and consumed the burnt sacrifice. Elijah was willing to stand alone for the true God against four hundred and fifty false prophets along with four hundred prophets who appear to be compromisers. (See I Kings 18:19) For this reason the sacrifice offered was accepted by God. Where are the Elijahs of our day? Today all too many would have praised the false prophets for their sincerity. They would have joined in with the four hundred prophets who ate at Jezebel's table. Jezebel is a symbol for the worldly desire for trying to make ourselves beautiful or handsome instead of being content with how God made us. Check and see how many false prophets who come to your door are dressed contrary to worldly standards. The danger is that we who are conservative may be tempted to "eat at their table." In other words we may refuse to show them the way of holiness by accepting them without question. It is not only the false prophets who are following the way of Jezebel but many who are claiming to have experienced a "second blessing of fire." The vast majority of the earthly church who claims to be "fundamental" are following the standards of Jezebel. They all need a real experience of the fire of

the Lord which burns up the wood, the stones, the dust and even the water, which we see as symbols of worldly desires of man.

In the account in II Chronicles we see that the fire of the Lord fell "when Solomon had made an end of praying." Do we ever experience the fire of the Lord after we pray? Does the glory of the LORD fill the house at our meetings? Have we become so formal and steeped in tradition that we are afraid to allow the glory of the LORD to fill the meetinghouse? We are not in favor of tradition being thrown out to please man but we are opposed to any tradition that denies the power of God. We are not speaking of "wildfire" pumped up by excess emotion and the working of man usually accompanied by musical instruments. The true glory of the Lord may cause us to praise Him for His goodness and mercy that saved us from sin. But it may also cause us to fall on our face in silence before HIM.

The lesson from Luke tells us that the Lord Jesus Christ is the one who will baptize us with the Holy Ghost and with fire. The next verse, verse 17, tells us the reason He sends the fire. "Whose fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner; but the chaff he will burn with fire unquenchable." Many teach that this refers to the end of the world. While this may be included, we do not believe this is the entire teaching. We see a personal lesson in this. The Lord Jesus Christ, through the Holy Spirit, will baptize us with fire and burn the sin from our lives if we allow Him to. Just as many are afraid of the fire that brings the glory of the Lord into the meetinghouse, most of us refuse to allow the fire of God to cleanse our lives from things that are not pleasing to Him.

Our last lesson taken from I Corinthians tells us that our works will be tried by fire. All our human efforts will be but loss when the fire of God comes down. We can put on a great show of being very religious but when the fire of God tests us only that which is pure will remain. If we could only get God's people, at least those who use the name of Christian, to recognize the difference between obedience and the works of man.

If you have never experienced the saving power of the blood of Christ and the indwelling of the Holy Spirit through baptism we cannot offer you the baptism of fire that brings the glory of God down upon us. Your fire will be one of judgement and torment forever and forever. We invite you to join us in our worship of God and in His standards of holiness given in His Holy Word, the Bible.

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078

ESPECIALLY FOR YOUNG PEOPLE

Money and Marriage

I have shared this writing with some of you before and I think it is good to place it at the beginning of this writing on money and marriage. "In the beginning the man took unto himself a wife. And lo, they did live happily, even unto the thirty-first day, when many charge accounts rained upon him, yea, as in a flood.

For lo, though the husband did make sufficient bread to keep the body and soul together, yet had the wiles of the spoiler ensnared the wife, calling forth grievous wants from her breast. Color television, myriad appliances, and innumerable credit card purchases had multiplied fruitfully, which came nigh unto sinking the ship of matrimony. For the winds of inflation blew upon the land, and each one lusted after his neighbor's goods. And the man was sorely angered and spoke forth bitter words, from which his wife took great sorrow, but not unto repentance. For unto the first day of the week she went forth again and spent abundantly.

Then it was that the man was sorely pressed, and he took himself a second labor by the light of the moon, and his wife likewise, and their lives did pass like ships in the night. Behold, the time of the paying of bills returneth, and the man saith unto his wife, "Yea, though I moonlight and work my fingers to the bone, I canst not get ahead of thee!" And his wife beateth her breast. "Truly," she saith, "I am now filled with remorse. Let my bed be empty if I mend not my ways."

Then gave she ear unto her husband and they took counsel together that they might be of one mind in their values, and beat the system, yea and buildeth for their future according to a budget. And so did they walk prudently before the Lord, who knoweth our ways and pitieth those who cannot make ends meet. (James Fairfield, Mennonite Broadcasts, Inc.)

The handling of our finances is one of the major emotional battlegrounds in our marriages today. It is often not as a result of a lack of finances but an unrealistic and immature view of money's value.

A man may use money to fulfill himself in his hobby of hunting or the like even though it means the sacrifice of his wife's hopes and his family's future. A woman may drive her husband to succeed to provide her with prestige and security. Or a couple might find themselves bound by their mutually impossible goals to achieve, through accumulating wealth to win acceptance in a certain select group.

We as Christians should see money as simply a medium of

exchange. It is time turned into useable product.

Every couple should have some mutually agreed upon strategy for handling their finances. A system of priorities is necessary. A budget is important but more than that, there must be a system of priorities set up.

It is important for us, as Christians, to live simply. This means we carry less baggage than those around us! We travel light through life. We are living in crisis times and we need to treat our financial existence carefully.

The Bible instructs us that we "cannot serve two masters." It is pretty easy to rationalize our life styles and standard of living but we need to look at them relative to God's Word. As we examine them in accordance with Christ's teachings we will understand that God owns everything and we are just given the opportunity for stewardship of these things for a short period of time. This should change our entire perspective of financial matters as we are handling someone else's money. May God help us to be good stewards of money in marriage as well as in the single life.

Brother Len Wertz

SIXTY YEARS AGO

October 15, 1929

FOUR VITAL REQUISITES

J. F. Britton

In I Cor. 16:13, the Apostle Paul, by Divine authority presents or sets forth four vital and imperative requisites that are essential in every Christian life. These four requisites read as follows: "Watch ye, stand fast in the faith, quit you like men, be strong."

What a wonderful volume of meaning there is expressed in those four Divine requisites. They virtually embody all of the major duties of the Christian's ritual.

In order that the reader may grasp or comprehend the vital significances of these four requisites, we will try to analyze them. Hence, we will consider requisite one: "Watch." Jesus said, "Watch therefore, for ye know neither the day nor the hour wherein the Son of Man cometh." (Matt. 25:13) And again Jesus said, "Take ye heed, watch and pray: for ye know not when the time is, ... Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning: Lest coming suddenly he find you sleeping, and what I say unto you I say unto all, WATCH." (Mark 13:33-37) Luke 21:36, we read, "Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to

stand before the Son of Man." And as God has given us our eyes to see and to look with, these Scriptures prove beyond all refutation that requisite one: "Watch", is inseparable and indispensable in the Christian's Creed.

Day after day, we are forceably reminded of the vital necessity of watching. At least ninety percent of the horrible wrecks and sad accidents are the result of someone neglecting to watch as he should have done. With the great flow of reckless traffic on our highways, one needs a firm grip on the steering wheel, and his eyes ever watching the traffic going to and fro, the crossings and the various signals, in order that he may reach his destination in safety. So it is on our Spiritual Highway: There are many dangers to be watched: our daily habits, words and conduct need watching, because the satanic emissaries are ever on the alert to assault us, or to allure us into some snare or trap, so that we will be defeated on our way to the City of Our God.

Requisite two: "Stand fast in the faith." This denotes firmness, stability and a determination that knows no failure.

Requisite three: "Quit you like men." This demands an impeachable character that lives above reproach.

Requisite four: "Be strong" calls for that high standard of spirituality and virtue, which implies and denotes faith, love and fidelity to God's Word.

Hence these four requisites are active dynamics that enable us to walk with God. Therefore it is plain and logical that our salvation will be determined by the disposition that we make of these four requisites. Hence, it stands to reason, and is psychologically true, that all four of these requisites must be incorporated in our lives, that we may be qualified to "Enter in through the gates into the city" of our God.

It will not be enough for us to appropriate one, two or three of these requisites, it will take all four of them to qualify us. For, "Blessed are they that do his commandments that they may have right to the tree of life." Rev. 22:14.

Then in the language and sentiment of the poet, let us earnestly pray:

"O for a heart to love my God!
A heart from sin set free:
A heart that always feels the blood,
So freely shed for me.
A heart resigned, submissive, meek,
My dear Redeemer's throne,
Where only Christ is heard to speak,
Where Jesus reigns alone."

THE KING JAMES VERSION — AN ANSWER TO CONFUSION

"In thee, O Lord, do I put my trust: let me never be put to confusion." Psalms 71:1.

I was not raised to have the conviction that the King James Bible was the best Bible available in English. I did arrive at that conclusion, however, through an extensive, twenty year journey through the scriptures, including at least ten complete trips through the Bible from Genesis to Revelation. At age sixteen, when I began to seek the Lord in earnest, I bought my first King James Version. It was a cheap one: small print and no helps, not even a center column reference. That King James Version was one of the first Bibles I shipped to Africa years later when we began the Bibles for Africa work. Back when I found the Lord, my wife bought me a leatherbound King James Version which I still have, and I have added many others to it. In those early years it never occurred to me that there were other versions worth spending money on. The Bibles for Africa work began, and many people began donations of other versions besides the King James Version. Since it was our practice to send only King James Version to Africa I was stuck with a lot of different Bible texts. Once in a while I would pick one up, going at once to a few key verses to compare. For instance, I Corinthians 11, dealing with the prayer veil, is a good one. The more modern translations tend to get away from the particulars which make the scriptures an authoritative book. To illustrate, in the King James Version Mary was spoken of as a virgin. In the Revised Standard she was merely a young woman. The Holy Kiss spoken of five times in the New Testament becomes a handshake in most modern translations. Several King James verses referring to Jesus as the Son of God are omitted entirely in later translations. In essence, alot of truth is missing in the new "Bibles."

Even the reverent sound of the ancient scriptures is missing in the new Bibles, as well as reverence for the Lord Himself. Gone is God for their daily bread. Their praises and testimonies in the newer translations are empty, and in an attempt to reach God, go no further than the ceiling.

When talking to other Christians about their choice of Bible versions, they almost always say, "This version is easier for me to understand." Ease seems to be what folks are looking for today. I look back over the years of sweat and effort we put into studying the King James Version (not being at all familiar with it in the beginning) and we see it as a LABOR of love that has reaped great benefits. Anytime we endeavor to do something that requires time

and energy we accomplish more than if no effort is put forth. Perhaps you have heard the saying, "Easy come, easy go," or "Nothing ventured, nothing gained." John 6:27 says, "Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life." Labour denotes hard work. "Search the scriptures." Searching denotes labor. There is certainly nothing wrong with looking up a word in the dictionary that you do not understand. Studying with a dictionary in hand can be a wonderful learning experience. I know a brother, originally from the south, with no formal education. He learned to read using only a King James Bible and a dictionary. He needed nothing else. True, it may have been harder to learn that way, but it was an experience never forgotten.

Not long ago I was in a meeting in a more liberal church than our own. The pastor was attempting to glean something from the scriptures and wanted the congregation to read aloud. It was difficult because there were at least a half-dozen different Bible versions represented. What justification can there be for such confusion? What Sunday School class can encourage in scripture memorization when all have a different Bible? How can the people receive a message from God when the trumpet gives forth an uncertain sound? Nothing is more beautiful than God's people, with Bibles opened, hearing the scriptures being read and following along. When worship is called, and the people come, with their Bibles in hand, in unity, in holiness and reverence for where they are and what they are about to do: When they come praying, there is no greater weapon against the forces of evil. When a congregation, in unity, studies, prays, and preaches from the same time-honored Bible with the purpose of lifting up the Blessed Name of Jesus, Satan and his minions have no recourse but to flee.

Lynn H. Miller

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THE NEW TESTAMENT DOCTRINES

The Christian Greeting

J. H. Moore

The kiss was early adopted as the method of greeting in the church of Christ. Paul gave the members at Rome this instruction: "Salute one another with a holy kiss." Then he added: "The churches of Christ salute you." (Rom. 16:16) This would come marvelously near including all the churches. Of the members at Rome, the apostle at one time said: "Your faith is spoken of

throughout the whole world." (Rom. 1:8) We may rest assured that saints, who had this well-deserved reputation would not fail to follow the instructions given them.

The same instructions were sent to the churches at Corinth and Thessalonica. In fact, the members at Corinth were twice reminded of their duty in this particular, the apostles using almost the same words in both instances: "Greet ye one another with an holy kiss." (I Cor. 16:20, II Cor. 13:12) To the Thessalonians he wrote: "Greet all the brethren with an holy kiss." (I Thess. 5:26) Paul, however, was not alone in insisting on the kiss as the Christian greeting. Peter did the same thing in this form: "Greet ye one another with a kiss of charity." (I Peter 5:14)

It will be observed that, while Paul calls the greeting a holy kiss, Peter calls it a kiss of charity. By holy kiss is meant a kiss consecrated or set apart for a holy purpose. Just following the verse, containing his instructions to the members at Thessalonica, regarding the salutation, Paul has this: "I charge you by the Lord that this epistle be read unto all the holy brethren." (I Thess. 5:27) This should indicate to us that the holy kiss is intended for the "holy brethren," — for the people who have been dedicated and consecrated to the Lord. It is also a kiss of love. This is what Peter means by the term "kiss of charity."

There is not a plainer command in all the New Testament, and the language enjoining it is too clear to be misunderstood. Furthermore, it was not misunderstood by the early Christians. In Acts 20:27 we read about the elders at Ephesus falling on the neck of Paul and kissing him. Then the kiss was continued in the church for centuries. On this point all ancient ecclesiastical history is a unit. When brethren of the same faith met, they saluted each other with the holy kiss, or the kiss of love, as it is often called. When the sisters met they greeted each other in like manner, proper decorum, at all times, being duly observed between the sexes.

As a token of the highest order of love, the greeting enjoined by Paul and Peter, who wrote as they were prompted by the Holy Spirit, should still be continued. The kiss of charity has the New Testament back of it, and there is no more reason for setting it aside than there is for neglecting any other divinely-recognized duty. So long as brethren love one another, and so long as they strive for holiness in the Lord, just that long should they greet each other with a holy kiss, or the kiss of charity.

WE MUST GO ON

We must go on: the goal is on beyond;
God sees a glorious future for the soul:

He looks not on the days, the hours long dead.
Rise up and press once more toward the goal.

Gird up thy loins and grasp again the staff;
Turn, turn thine eyes again toward His gates,
And put thy foot once more upon the road,
For thee, with love unchanged thy Father wait.

With what high hopes we greeted the new morn
Unwritten page, so fair, so white, so clean:
We planned to keep it so, but now in tears
We bow our heads, confronted by some sin.

But yet, in spite of sin we must go on;
God's plan is that we still shall see His face;
The ideal of perfection we must keep,
And though we fall, rise quickly by His grace.

There are no saints on earth who have not sinned
But holiness is not to him who faints;
'Tis constant coming back to God that counts
And changes sinners into godly saints.

Christ did not die for those who did not fall,
He died for those who sink beneath sin's curse
To sin is wrong; but not to rise again,
In Heaven's sight, is infinitely worse.

Then let's go on until our feet shall stand
Triumphant on that fire-swept, glassy sea;
Repent, confess, then leave the rest with Him,
This is His simple plan for you and me.

- Edna Smith Casebeer
Selected by Sister Martha Shaffer

SOMEONE ELSE IS GONE

I was saddened to learn this week of the death of one of our members, Someone Else. Someone's passing creates a vacancy that will be hard if not impossible to fill. Else has been with our church for many years. Else did far more than the normal person's share of the work. Whenever there was a job to do, a church meeting to attend, one name was on everybody's lips and list. "LET SOMEONE ELSE DO IT" was the hue and cry. It was well known that Someone Else was the largest giver. Whenever there was a financial need, we all assumed that Someone Else would come to the rescue. Someone Else was a wonderful person, almost super-human, but a person can only do so much. Were the truth known, everyone expected too much of Someone Else. And now, sadly

enough, Someone Else is gone! We wonder what we are going to do. Someone Else left a wonderful example to follow. So when you are asked to do something at church, please do help out, dear member, because we must face the sad fact that WE CANNOT DEPEND UPON SOMEONE ELSE ANYMORE.

Selected by Sister Ruth Speicher

DEAR MR. PREACHER,

Just dropping a note to you today. Surely we have many reasons to say "Thank you, Lord" today.

I realize that you have many responsibilities in your role as a minister for which I pray that God will strengthen you in many ways from day to day to still stand for the Lord.

So many people now-a-days do not want to stand up and be a leader or stand up and be counted among the faithful. I praise God that you are among the faithful. I praise God that you are among those few who are willing to solve problems among us and keep peace one with another.

Ministers are to preach the Word. How glad and thankful I am that I can wend my way to God's house Sunday morning and Sunday evening. Too many people take Sunday for granted and plan too many other things to do instead of honoring the Lord. It just thrills my heart when I hear that you attend one of our other congregations and are willing to teach them the sermon of the hour. I think of the song... Ready to go, ...Ready to do thy will. I thank you, Mr. Preacher, for those spirit filled messages that are CHALLENGING to our lives. Thank you for giving messages to us that we can stay awake, grasp the truth and apply it to our every day living.

I appreciate your Christian apparel that makes you separate from the world. Plain and simple living is what God wants of us. Along with your plainness goes humbleness. Oh, that more people would be clothed with humility, and their tongue touched with humility.

I praise God that our children have your children to look to for good examples. Their speech is seasoned with salt, they do good deeds for others and are interested in worship services which they regularly attend. May they continue to be bright and shining lights in our community.

I trust you will continue to be sober, patient, humble and vigilant throughout the remainder of your journey here on earth.

I thank God for your witness to myself and others. May God keep you in the hollow of His hand until we meet again.

The following is a poem that I obtained when I was a young girl at home. It has meant much to me during my life and I feel it is very serious for our ministers today in the office that they hold.

MR. PREACHER

Prepare us, Mr. Preacher, for the life which is to come,
For the life which is eternal when our earthly life is done.
Have we lived the way we should have, overcoming sin and
strife?

Have we lived the Golden Rule way, have we Christianized our
life?

Prepare us, Mr. Preacher, as we go along life's way,
Good deeds should be our motto — and please teach us how to
pray

For our sins — we have so many and we need them washed
away.

We really must remember that there'll be a Judgment Day.

Prepare us, Mr. Preacher, for our life is fleeing fast.

We still live in the present, but we'll soon be in the past.

Then we'll thank you, Mr. Preacher, for the path you put us on,
Which led us on to glory and our blessed Heavenly Home.

Your Sister in Christ,
Sister Shirley Frick

**ALPHABETICAL EXCERPTS FROM
GOD'S HOLY WORD**

Abide in me. John 15:4.

Because I live, ye shall live, also. John 14:19.

Christ died for our sins. I Corinthians 15:3.

Do those things that are pleasing in His sight. I John 3:33.

Enter thou into the joy of the Lord. Matthew 25:23.

Faith without works is dead. James 2:26.

God is love. I John 4:8.

Hallowed be thy name. Matthew 6:9.

I am Alpha and Omega. Revelation 1:8.

Jesus wept. John 11:35.

Keep yourselves in the love of God. Jude 21.

Love the Brotherhood. I Peter 2:17.

Make thy way straight before thee. Psalms 5:8.

Never man spake like this one. John 7:46.

Overcome evil with good. Romans 12:23.

Peace I leave with you. John 14:27.

Quench not the Spirit. I Thessalonians 5:19.

Rebuke not an elder. I Timothy 5:1.

Seek peace and pursue it. Psalms 34:14.

Thanks be to God which giveth us the Victory. I Corinthians 15:57.

Until the law, sin was in the world. Romans 5:13.

Vow and pay unto the Lord, your God. Psalms 76:11.
Walk as Children of Light. Ephesians 5:8.
X-ecute true judgment and show mercy. Zechariah 7:19.
Ye are a chosen generation. I Peter 2:9.
Zion is the city of David. II Chronicles 5:2.

Brother Paul R. Myers
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MARRIAGE

HAAG - KEGERREIS

Miss Tammy S. Haag, daughter of Mr. and Mrs. Randall Haag, Bethel, Pennsylvania and Bro. Leslie H. Kegerreis, son of Bro. and Sis. Harold Kegerreis, Bethel, Pennsylvania were united in marriage on August 12, 1989 at the Bethel Dunkard Brethren Church by Elder James Kegerreis. Bro. Kenneth Wilkerson conducted the opening devotions.

The couple will make their home at 45 S. Front Street, Womelsdorf, Pennsylvania 19567.

NEWS ITEMS

ENGLEWOOD, OHIO

The Englewood Congregation is sending out our welcome to another Lovefeast Service, October 28. Beginning at 10:00 A.M. with Lovefeast at 7:00 P.M.

We pray the Lord will be willing to guide many to worship with us.

Sister Ruth Speicher, Cor.

STATEMENT OF OWNERSHIP

Statement of Ownership, Management and Circulation (Act of August 12, 1970; Section 3685, Title 39, United States Code). Showing the ownership, management and circulation of The Bible Monitor, published semi-monthly at Wauseon, Ohio 43567, October 15, 1989.

1. The names and addresses of the editor, publishers, and owners are: EDITOR, Milton Cook, 1138 East 12th Street, Beaumont, CA 92223; PUBLISHER, Glanz Printing, Inc., 4017 Co. Rd. 11, Wauseon, OH 43567; OWNER, Dunkard Brethren Church, 1138 East 12th Street, Beaumont, CA 92223.

2. There are no stockholders, bond holders or other security holders.

3. The average number of copies per issue distributed by mail and otherwise the previous twelve months was 1,368.

ADULT SUNDAY SCHOOL LESSONS FOR NOVEMBER 1989

November 5 - The Word of God - Revelation 19:11-21.

1. Who is the rider of the white horse?
2. What battle is described in this lesson?

November 12 - Satan bound; the Great White Throne - Revelation 20:1-15.

1. How many of God's angels bound Satan?
2. Who will be judged at the Great White Throne?

November 19 - THANKSGIVING - Colossians 3:1-16.

1. When should we give thanks? Eph. 5:20.
2. When DO we give thanks?

November 26 - A New Heaven and a New Earth - Revelation 21:1-8.

1. Name some differences between the old and new heaven and earth.
2. What is promised to all that overcome?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR NOVEMBER 1989

November 5 - Non resistance - Isa. 9:6-7, John 18:36-40, II Cor. 10:3-6, Romans 12:14-21, Gal. 5:19-26.

1. Define Non resistance.
2. To what areas of our lives does it apply?

November 12 - Nonconformity - Romans 12:1-13, I Tim. 2:8-15, I Pet. 1:13-16, 3:3-5, I John 2:15-17.

1. Define conformity.
2. To whom should we be conformed? Romans 8:29.

November 19 - THANKSGIVING - Ps. 105:1-5, Ps. 106:1-5, Ps. 107:21-22, Ps. 111:1-10.

1. When should we give thanks?
2. Are we thankful God only gives us what is best for us?

November 26 - Athletics - I Cor. 9:24-27, Gal. 5:7, Phil. 3:14, Heb. 12:1-2, II Tim. 4:6-8.

1. Name some spiritual applications of athletics.
2. Are you a better physical or spiritual athlete?

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BIBLE MONITOR

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NOVEMBER 1, 1989

NO. 21

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

WHAT WONDROUS GRACE

Behold, what wondrous grace
The Father has bestowed
On sinners of a mortal race,
To call them sons of God!

Nor doth it yet appear
How great we must be made;
But when we see our Savior here,
We shall be like our Head.

A hope so much divine
May trials well endure;
May purify our souls from sin,
As Christ, the Lord, is pure.

If in my Father's love
I share a filiar part,
Send down thy Spirit, like a dove,
To rest upon my heart.

We would no longer lie
Like slaves beneath the throne;
Our faith shall Abba, Father, cry,
And thou the kindred own.

- Isaac Watts

WHAT IS A MAN WORTH?

In the economics of today's world a monetary value is computed for everything. Every action or possession must be calculated in the terms of what they are worth within a certain financial plan. Actions or possessions that do not produce economic gain are worthless.

There have been estimates made of the economic value of the physical body. Over the years these estimates have fluctuated with the going prices for the various electrolytes and minerals that compose the body. Surely, the human body has greater worth than the total value of a few chemicals.

There are several reasons why man is worth more than the sum of the value of the components of his body. One reason for the extraordinary value of man is that he is not just a product of nature but the creation of God. If man were the product of nature, his value would be the same as for animals. He would be valuable only as he was economically productive. But man has been created by God and he has value as a person because he was formed in His image. Many have marred that image by their life-styles. Even though that image is not perfectly mirrored in their lives still those lives are valuable because of their source. God not only formed man in His image but He breathed on man and he became a living soul. Man has not only a physical life but also a Spiritual life. The physical life has a limited span. There is coming a time when the physical body will return to the dust from which it was originally formed. The soul of man will continue to exist. When death touches the body, the soul will meet its eternal destiny. The choices made during the life will determine eternal destiny. If the soul has been provided with Spiritual advantages, if it has been

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nurtured on godly things, that soul can exist eternally in the presence of God. On the other hand, if that soul has been marred with ungodly desires and actions it will go on eternally but away from God. That soul will be consigned to that place prepared for the devil and his angels. As a living, eternal soul, man has a great value.

Man fails to live up to God's purpose for his creation. God created man to please Him. But since the Fall of Adam and Eve, men have been less than perfect in pleasing God, instead man has tried to please himself. This is sin. The blood of Jesus Christ, the Son of God, is the only way that sin can be eradicated from men's lives. They must accept the gift that God has given to have their sins forgiven. They cannot have a soul in tune with God as long as the sin question is unresolved in their souls. God was willing to give His greatest gift, His own Son, to be ransom for mankind's sins. Without that gift man had no hope of eternal life. God did not give His Love Gift for animals, angels or planets, but only for men. This great price gives all men value even though they ignore, shun and despise it.

Because of the price God willingly paid for the souls of men, a great promise has been given them. The hope of an eternal home in Heaven is a great energizer to prompt men to live for the God who has rescued them. The beauties and joys of Heaven are beyond earthly description. God is willing to share His Dwelling Place with men. This places a great value upon men. This promise of God makes men valuable in God's sight and should give him value before his fellows. Although men may deny and disregard the promise of Heaven, it remains one of the reasons men's lives have the great value they do.

The Psalmist asks, "What is man that Thou art mindful of him?" The answer would be that man because of his creation, his soul, the price paid by God and the promise given by God is acknowledged by God to be of value. If man is valuable in God's eyes then certainly man should have value in the view of his fellow beings. The value of each person is so great because of God's accomplishments in that life that we must be careful in our treatment of others and our attitude even toward ourselves. Our dealings with others should be tempered with the knowledge that even if they have ignored or despised God's goodness to them, they have value. We need to realize the value of our own lives and live them to please God.

God has given all men great value. Let us live as those who realize it. That is man's true greatness.

THE SOLEMNITY OF THE MARRIAGE VOW

God made it clear in Exodus 34:7 that He will forgive on condition that the guilty repent and forsake their sins and transgressions. He has made the same requirement in the New Testament, possibly a little stronger. In I John 1:9 we read, "If we confess our sins, he (God) is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." True confession is followed by repentance. True repentance is feeling sorry enough to confess our sin, and turn or cease from sinning. In plain words, **STOP IT.**

Sin will be judged both in the sinner and in the professing Christian. God is no respecter of persons. God, Himself, established and enforced judgments and laws in the Bible. All offenders are punished, both in the Old and New Testaments.

Right from the beginning of the early Church, Eli and his sons were judged and slain. Even the place where they worshipped God was destroyed because of the sins of Eli. Achan was found out and stoned for his sin. In the New Testament, Ananias and Sapphira were judged and killed because they lied about money. Paul taught that warning the sinner should be done publicly that others may hear and take warning to themselves. John the Baptist preached true repentance very emphatically. God loves the sinner, but He hates sin.

I read a statement made by a noted minister that seemed to me to indicate some of the reasons America is in the deplorable spiritual condition she is in. I quote, "Today, the majority of preachers will not preach against sin in their churches because they know it will not be accepted, especially among the best givers. They use all kinds of human reasoning to not preach against sin for fear of results, either from the church itself or from their denominational leaders."

The Apostle Paul wrote many letters to the various churches in his time denouncing sin, and commanding and demanding that it be cast out of the church body. To the Church in Corinth, he wrote in I Cor. 5:13, "...Therefore put away from among yourselves that wicked person." In II Thess. 3:15, "Yet count him not as an enemy, but admonish him as a brother."

When a so called minister does not take a stand against sin, and preaches to tickle the ear, to please men instead of God, we have instruction strongly given in II John 9-11, "Whosoever transgresseth, and abideth not in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not this doctrine, (of Christ) receive him not into your house (Church) neither bid him God speed: For he that biddeth him God speed is **PARTAKER OF HIS EVIL DEEDS.**" Jesus refers to such as a Blind Leader and if the blind lead the blind they will both fall in the ditch

(be eternally lost).

Now, we are coming to the center of my subject. The very heart and core of it, and that is, "Marriage, Divorce and Remarriage."

There is a Heaven and there is a Hell. According to the Word of God, we are all going to be judged in the final Judgment. There will be two final pronouncements, one, "Enter into the joys of thy Lord." The other, "Depart from me, I never knew you." God made us creatures of choice. In that sense, we decide our own destiny.

When a man and a woman enter into the solemn vow of marriage, God's law states that nothing but death shall separate them. This law forbids divorce and remarriage. Why? Because in remarriage one or both parties will have a living companion. In the course of married life, they will be committing adultery.

If you believe in the Lord Jesus Christ, then consider seriously what He has to say about divorce and remarriage in Luke 16:18, "Whosoever putteth away his wife, and MARRIETH another, COMMITTETH ADULTERY: and whosoever marrieth her that is put away from her husband committeth adultery." This applies to the husband also.

Pray, tell me what will happen on the day of judgment when lawyers who issued the divorce and to MINISTERS who married divorced people come up before the great Judge. Recent statistics show that approximately fifty per cent of the American people are ignoring the solemnity of the marriage vow. Living without the benefit of marriage, as man and wife or living in adultery. It is true that many ministers will remarry divorced individuals and retain them in full fellowship in their congregation. Some denominations even install men living in adultery into the ministry!

The Apostle Paul made it very clear when he said, "We are bound by the law until death do us part." God instituted the Marriage Law. No lawyer, no court, no minister, no denomination can alter or amend that law. If anyone questions that statement, I refer them to Revelation 22:18-19.

When a man and a woman are joined in wedlock, the Bible says "they", both of them, become as one. That union is not to be broken, except by death. If they try to join themselves to another, they become adulterers.

Ministers who marry people into adultery are shutting the door of Heaven on them and are in a very dangerous situation, themselves. I make this statement upon the authority of I Corinthians 6:9-10. "...neither fornicators, nor adulterers,... shall inherit the kingdom of God." Also, in Matthew 7:15, Jesus' warning words, "BEWARE OF FALSE PROPHETS..."

Is there any hope of salvation for any individual living in adultery? Yes, according to God's Word, if you STOP living in

adultery and live separate, one from the other, and continue that separation, God will forgive. The only sin God will not forgive is the sin against the Holy Ghost.

If you stole another person's car, when you repent, you can no longer keep the car. You give back the car you stole. The same rule holds if you have taken some other person's companion. God will only forgive the deed, when you have given up your second mate.

When Jesus met the woman at the well, she perceived that He was a prophet. He said to her, "Go bring your husband." She answered that she had none. Jesus told her, "You have had FIVE husbands and the one you have NOW is NOT YOUR HUSBAND." "It does not matter what happened to the others, the FIRST ONE IS STILL YOURS."

How ridiculous it is for ministers to set up their judgments against the Lord's perfect understanding of God's Law. The Bible clearly teaches that there is no forgiveness without forsaking that sin.

If the reader will carefully notice that in Luke 16:18 JESUS STATES, "Whosoever putteth away his wife, and marrieth another, COMMITTETH ADULTERY: and whosoever marrieth her that is put away from her husband COMMITTEH ADULTERY." He used the term COMMITTEH and not COMMITTED. COMMITTED is a past action. COMMITTETH is a continual action and to continue to live in that relationship is to continue to live in sin. Romans 6:23, "For the wages of sin is DEATH (SPIRITUAL)..." The Bible definitely teaches that NO SIN will enter Heaven.

The errors and misinterpretations that have entered into the Churches of America are due to the liberty modern preachers have taken to defy God's laws. They twist the Holy Writ, adding to, or taking away from — as they want it to read.

It is God that joins a man and woman together in marriage and not the courts. Jesus gave a clear command, thus, "What God hath JOINED together, let no man put ASUNDER."

Fornication is related to the subject of adultery. Fornication is indulging in sex before marriage. Adultery is unfaithfulness after marriage. Both are included in the category of those who WILL NOT inherit the kingdom of God.

Marriage, divorce and remarriage are very common in this world today. But for a Christian the injunction still stands as recorded in II Corinthians 6:17, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you."

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THE MARRIAGE OF TRUTH AND ERROR

Genesis 6:1, 2, 4, "And it came to pass, when men began to multiply on the face of the earth, and daughters were born unto them, That the sons of God saw the daughters of men that they were fair; and they took them wives of all which they chose... There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them, the same became mighty men which were of old, men of renown."

Matt. 24:37-39, "But as the days of Noe were, so shall also the coming of the Son of man be. For as in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, And knew not until the flood came, and took them all away; so shall also the coming of the Son of man be."

The account found in Genesis 6 is one of much controversy. We have previously stated our reasons for rejecting the teaching that "the sons of God" were angels. Suffice it to say that we believe Scripture makes it clear that angels (fallen or not) do not marry. Also the marriage of spirit beings to human flesh comes under the category of myths and superstition. It seems obvious to us that a spirit has no ability to procreate. Furthermore the Lord Jesus Christ in the account taken from Matthew 24 made no mention of angels when referring to this account.

We see the account found in Genesis as a symbol of marriage of truth and error that can be found within the earthly church today. There are three areas, very closely related, which we would like to look at in connection with our opening scriptures.

The first area we would like to think about is a works salvation. We see the "sons of God" as a symbol of true salvation through the shed blood of Jesus Christ. We see the "daughters of men" as a symbol of false "salvation" through the wisdom and efforts of man. Today in the earthly church there has been a "marriage" of truth and error. The problem is that most who call themselves by the name of "christian" are confused about the difference between obedience and human works. The Apostle Paul makes the distinction quite clear in Philippians 2:12-13. "Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of his good pleasure." The result of this "marriage" has been "giants" of error. It has resulted in the teaching that the giving of food, clothing and other necessities of life is equal to sharing the eternal life giving Gospel. It has also embraced the false teaching that enough good deeds will result in saving your

soul. The truth of the matter is we can be full of earthly good deeds and charity and still miss Heaven as our home. If it is not "God which worketh in you both to will and to do of his good pleasure" it is all in vain. God cannot work in a vessel that has not been made pure by the blood of Jesus Christ.

The second area we would like to think about is legalism. This is one of the most misunderstood terms in modern usage. The Scripture definition of legalism is trying to worship God by Old Testament means. The marriage of truth and error in this area has resulted in a confused earthly church. The truth is that the Old Testament is the inspired, infallible Word of God that was given to the Church as an example, primarily, to avoid the errors that the Israelites fell into. There are a few groups that teach a literal need of following Old Testament teachings and support the marriage of Church and State. While much of the Old Testament teachings would be right for the State, we must realize that Israel was the only Theocracy to ever exist as a human institution. The marriage of Church and State has resulted in the acceptance of Christians taking life and taking part in the politics of the land. This, along with such things as using musical instruments in worship, is a result of trying to marry the old with the new. The writer of Hebrews 8:13 tells us, "In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away."

The final area we would like to look at is Church tradition replacing a true salvation experience. We believe God ordained the traditions our Brethren forefathers followed. But tradition is not the same as a born again experience. We can be outwardly "pure" and "full of dead men's bones." It is not only the Brethren who have this problem but we must first of all clean our own house before we worry about the dirty floor of our neighbor. We must keep such things as baptism and feet washing are not merely church traditions but scriptural commands. We believe the first is essential for salvation and the second is an example of obedience because we are saved. As we have stated before, God is the final judge of those who have never experienced immersion baptism. But even this can be an exercise in futility if the individual has not repented and accepted the shed blood of Christ to cleanse from all sin.

Have you truly repented and experienced the forgiveness of sin? The door of opportunity is open to all. Avoid the marriage of truth and error and search the Word of Truth, the Holy Bible, to guide your life. May each of us desire to do so.

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078

ESPECIALLY FOR YOUNG PEOPLE

To be a man....

We live in a strange society today. The male believes he is a man when he is able to participate in a relationship to become a father or sometimes when he can drive a car! But the role of being a "man" is very much more complex than that. It is not just biological. It is having character, integrity, generosity, financial responsibility and a right attitude. It is knowing God and seeking out His will for his life.

I fear that young men are frequently not taught the real qualities that make for their companionability today and this is one of the reasons why many marriages fail. There just isn't an understanding of the role of the man in that relationship. The aggressive, "self-assertative" and "macho" man of this day might well be successful in business but he seldom meets the responsibilities needed to care for a wife and a family. I believe we might even choose to excuse this life-style as appropriate for getting along in the rough-and-tumble world we live in. But I see this as defective. Rather than being dominating and aggressive, a man should learn the art of respect and relating to people in a gentle way.

It is important that even though the man has the obligation of "headship" and provision, he does not become superior to the woman. There is no superiority or inferiority factor involved. They are equal... but not identical. In a sense, they are equal as are an apple and a pear, but they are different to the core. Now, am I saying that the man shouldn't be uniquely male and the female uniquely female? Of course not. The man is the aggressor in the physical relationship with the woman. He is also the aggressor in business. At least he has to have the energy and fortitude to pursue making a living for himself and/or for his family. He is even the aggressor in love. This is that creative drive that leads to a compassionate action.

A real man has the capacity to forgive. Because of the propensity toward aggressiveness this is sometimes difficult. There must be a balance between the aggressive and recessive. Neither must be superior or inferior but both exercised with careful respect.

Jesus demonstrated both roles in perfect balance. He was the perfect receptor in absorbing the hurts and cares of others into Himself. He was self-sacrificing, all-atoning and yet He also gave perfect expression to the way of the aggressor as well. He was the Lion who triumphed, defeating evil with courage and unflinching fidelity.

He was both victor and victim. He died voluntarily and suffered

abuse forgivingly. He was what a man should be by ultimate example.

How, then, is the man measured? By his job? His skills? His salary capacity? Are these the yardsticks for comparing our manhood against others?

Although it sounds like quite a task, the man is all of these... his work, his friendship, his citizenship, his religion, his family role. He is the worker, counselor, listener, citizen, member, provider, lover, confident. He has integrity, takes responsibility and works toward professional and spiritual proficiency.

To be a man is to possess great strength to love another and yet not the need to dominate them.

To be a man is to experience the courage to accept another person and yet not have the compulsion to be aggressive.

To be a man is to keep faith with human values in relationships and not value oneself by his position or possessions.

And finally, to be a man is to be free to give love and also to be free to accept love in return.

Bro. Len Wertz

SIXTY YEARS AGO

November 1, 1929

LITTLE THINGS

Ord L. Strayer

For want of a nail a shoe was lost,
For want of a shoe a horse was lost,
For want of a horse a rider was lost,
For want of a rider a battle was lost,
For want of a battle a kingdom was lost,
And all for the want of a horseshoe nail.

So it goes. Every event, every movement we make, every situation we are called upon to face in our everyday lives is of greater or less importance according to its effect on our lives. A match is a little thing but the fire it starts is limited in scope only by the amount of combustible material available. "The tongue is a little member and boasteth great things." A statement made by someone leaps from lip to lip developing and enlarging as it goes until it finally returns to its originator distorted, twisted, turned from truth into falsehood or what is infinitely more dangerous, a half truth, unrecognizable. The acorn is a little thing, yet placed in the ground it bursts forth and develops into the mighty oak which is

hewn down, moulded and fashioned to the needs of man. The seed of the giant trees of California is a very modest beginning for the mighty finished product of God's handiwork, towering hundreds of feet above the earth and containing enough lumber to build a whole village.

Many large fortunes were started in a small way. A few pennies saved here, a dime somewhere else, here and there a little, added to the modest store already laid by and in a very short time a tidy sum has been accumulated. One of the highest executives of a large corporation started as office boy in the firm he now heads. He was placed in a room, when applying for his first position, in which were a desk, a waste basket and a few matches strewn on the floor. While waiting for the appointing officer, he picked up the matches. The appointing officer came in, looked at the floor and hired him on the spot.

The little things are very often the most important things in our lives, in nature, in business, in the shop, in school, wherever these things happen that we are prone to minimize for various reasons. The scratch on the hand is a "little" thing. A grain of sand or an unclean condition and the hand becomes infected. The hand, the arm, even life itself may be forfeited if care is not taken and all because of an inconsequential abrasion.

The Dunkard Brethren Church has been severely criticized because of its holding to "little" things. The charge is made that we are too "fine haired" and engage in too much "hair splitting." We are also blamed for paying more attention to details than many churches today. We plead guilty to the charge that we have taken the New Testament and have studied it and formulated our doctrine not on the basis of making an attractive religion but with the idea uppermost in mind of attaining Christ's ideals. When the prayer veil was adopted, it was not because it was popular or that its adoption might lure many wealthy women into our organization. God forbid. It was adopted as one of the things about which there was definite teaching in the handbook of Christianity and because it was taught we adopted it as our own for observance. The Holy Kiss has been ridiculed and placed in the list of discarded ideas by all but a few organizations. It is "unsanitary", and "unnecessary" and "idiotic" and altogether useless. We are admonished to "greet one another with a Holy Kiss." We will hasten to admit that a man whose lips and beard are stained with tobacco juice or teeth tainted with nicotine or whose breath is redolent of ardent spirits is not an inviting subject to salute but we also hasten to assert that such a salutation would not, indeed could not, be "holy." The children of God very seldom suffer as a result of the execution of a divine

command. We might go on down the line and set forth the arguments against baptism, feet washing. The Lord's supper in addition to the communion, anointing the sick, the plain dress, the simple life and our stand on divorce and remarriage all of which tenets have to do with our not being reckoned among the "popular" churches and are the direct reasons why we are not and probably will not be overburdened with numbers.

But it is these little things that make and keep us distinctive. It is our adherence to these distinctive "little" things that keeps us close to the interpretation of Alexander Mack and above all, we believe, closer to the church of Jesus Christ.

The little things are the important things in this case. Retaining these little things we could hardly enter the program of the federated, united, all embracing "church of churches" which is the mirage of utopian and well paid pulpитеers of today. Its simple requirement that the communicant declare a belief in God, its "personal preference" forms of baptism, its pomposity, formality, higher criticism and impracticable doctrine, or lack of it, are not forms. We could not be a peculiar people if engulfed in the rapacious man of such a monster. We cannot become standardized on any doctrine except that which Jesus fostered. Nothing but continued attention to these details, the "little things" of religion, can avail to keep us separate from the world, the flesh and the devil.

Let us consecrate our lives anew to the carrying out in full of the doctrines of the church. May we strike out boldly and with renewed vigor and courage in fighting the good fight of faith. Let us realize afresh that the things which may appear to be smallest are only the beginnings of mighty principles and tenets. And the church, our church, will grow in the knowledge of the truth and though small it shall become a mighty power for good in a world which is mindful of "little things".

THE NEW TESTAMENT DOCTRINES

Nonconformity

J. H. Moore

Those who have become truly regenerated, and are new creatures in Christ Jesus having "put on the new man, which is renewed in knowledge" (Col. 3:9-10), will show by the life they live that they are not of this world, and will therefore not conform to the evil ways of the world. They prefer to conform their lives to the teachings of their Master, rather than to pattern after the ways of the unconverted.

Speaking on the subject of nonconformity, Paul in Rom. 12:2 says: "Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." The Revised Version has this rendering: "Be not fashioned according to this world," or according to this "age," as it stands in the margin. While this transformation is brought about by the renewing of the mind, it nevertheless relates itself to every phase of the new and consecrated life. It applies to character, methods of doing business, attending places of amusement and other places wholly unbecoming the Christian profession, as well as places of residence, houses of worship, occupations and even the clothing that is worn.

Along all these lines the ideals of the world are modeled, not after the ideals that elevate, refine and purify, but after those that degrade. The follower of Christ is not to fashion his life after worldly models. When he renounced Satan with all his pernicious ways, and put on Christ in baptism, he turned his back to the world, and it is therefore but proper, as well as logical, that he should, by his manner of life, show that he is a new man, seeking higher and better ideals than those offered by the world. This should lead to a transformation sufficiently distinct to enable Christians to be living epistles, "known and read of all men" (II Cor. 3:2). They should be known by their manner of living, their dealings with their fellow-men and with one another, by the evils they shun, the good deeds they do, and by their well-studied efforts to avoid the things that have even the appearance of evil. Their character and deportment in life, in the interest of nonconformity, ought to be well enough defined to mark them as a separate people.

Were this done, there would be little occasion for defining the Christian's metes and bounds in any department of life. Instead of falling in with the misleading ways of the unconverted, they would seek the ways that are higher and better. Instead of being influenced by the cravings, the greed, the lust, the extravagance, and amusements of the unrighteous, they would rise to a higher plane of living, and labor to influence others for good.

Instead of being led astray by the vain, extravagant and unreasonable fashions of the age, they ought to study how they may avoid all these evils and yet secure for themselves and others all the comforts and benefits, generally, that well-selected clothing may afford. Instead of fashioning themselves like the unregenerated, let them choose for themselves clothing that is modest, comfortable and healthful. Instead of the world setting examples for the Christian along this or any other line, let the Christian take the lead, and set a good example for the world. This is true nonconformity.

It means a transformation that is sensible, reasonable, logical, scientific, and stands for something that is worthwhile.

BREAD OF LIFE

"Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world." "And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger; and he that believeth on me shall never thirst." "I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die." Jesus is the living bread, which came down from Heaven. If any man eat of this bread he shall live forever. The bread that I gave is my flesh which I gave for the life of the world. This is that bread which came down from Heaven. Not as your fathers did eat manna and we died. But if you eat you will live forever. People seek Jesus not because of His miracles, but because he will feed you and you will be full. We are not to labour for meat which perisheth but for that meat which endureth unto everlasting life.

Sister E. M. Alltus



OBITUARY

LAWRENCE BEERY

Lawrence Wintrode Beery was born on March 20, 1900 near Fairfield, Ohio to Daniel Harvey and Ida (Heisey) Beery. He passed away from this life September 27, 1989 at the age of 89 years 6 months and 7 days in the home of his son James and family near Nappanee, Indiana where he was tenderly cared for by his loving companion.

He was married to Margaret Elizabeth Hissong, May 24, 1924. To this union was born three sons and three daughters.

They lived near Union, Ohio farming until retirement in Homestead, Florida.

Early in life he accepted Christ as his Savior and was a faithful member of the Old German Baptist Brethren.

His wife, Margaret, was killed in an accident in December, 1963.

In June, 1965 he married Orpha (Austin) Tansey who survives. He is, also, survived by the following children: William and wife Miriam, Joann and husband Marlin Hege, Ruth and husband Philip Ritter, Naomi and husband Jay Bauman, Paul and wife Ruth, James and wife Betty; thirty-three grandchildren; sixty-four great grandchildren; one step-daughter, Ruth Ann and husband Wendell Jones; two step daughters-in-law, Dorothy Tansey and Mildred Tansey; ten step grandchildren, eight great step grandchildren and other relatives. Two brothers and two step sons preceded him in death.

Services by the home Brethren were held at 9:00 A.M. at the Leinhardt Funeral Home in Wakarusa, Indiana and at 9:30 A.M. at the Goshen Old German Baptist church house, concluding with burial at the Fairview Cemetery in Englewood, Ohio.

The family

NEWS ITEM

GOSHEN, INDIANA

The Goshen Congregation invites you to join them in prayer and presence, November 10 through 19. Elder Dennis St. John will bring the Word of God to us. Lovefeast Services will be November 18 at 7 P.M.

Sister Rebecca Stalter, Cor.



God governs the world, and we have only to do our duty wisely, and leave the issue to him. — John Jay.

Don't be fooled by a pretty face;
Look for character and grace.

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BIBLE MONITOR

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NOVEMBER 15, 1989

NO. 22

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

FREE SALVATION

I'm glad salvation's free,
And without price or cost;
For had it been for me to buy,
My soul must have been lost.

In this cold world below,
With none to care for me,
A pilgrim often sad and lone,
I'm glad salvation's free.

Once I was blind and lost,
Of sin and sorrow full;
But now I'm saved thro' Jesus' blood,
I feel it in my soul.

And now I'm on my way
To brighter worlds above;
I hope to triumph evermore
Through my Redeemer's love.

STRANGERS AND PILGRIMS

In the United States, Thanksgiving is identified with the settlement of Plymouth Colony by a group of Christians, who two hundred years later came to be called Pilgrims. They had been persecuted in England because they did not adhere to the state church. They became strangers among the Dutch. Later they determined to go to the New World where they could establish their own colony and worship as they thought right.

They became pilgrims seeking a place where they would be able to worship without interference by the religious authorities of England. Their journey to America was a very difficult one. There were deaths and physical hardships during the voyage. There were even worse sufferings awaiting them on shore. Through sickness and poverty they were sustained and were able to establish agricultural pursuits to the extent they could live comfortably.

After coming through so many hardships, as they saw improvement in their condition, they expressed their thanks to the God who had sustained them through the difficult times. They proclaimed a Thanksgiving feast which included the Native Americans who had helped them during their difficult season.

If our knowledge of pilgrims and strangers is limited to this group involved in settling our country, we have limited ourselves to a small part of a subject that covers thousands of years. "Pilgrims and strangers," describes more people than a small band of seventeenth century persecuted Christians.

Abraham is considered the Father of the Faithful. His service for the Lord was completed long before the Law was given to Moses so he could be the Spiritual father not only of the Jews who were his physical descendants but also of Christians who are his Spiritual

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descendants. Abraham became a pilgrim when he was told by God to leave his father's house and to go to another land where he would be a stranger. Terah's home had become a place of idol worship so God wanted Abraham in another place to establish worship, motivated by faith. Abraham demonstrated his faith by leaving his father's house and his relatives and friends to go he knew not where. He became a wanderer. He went to the general area that would afterwards become the Promised Land but he could never quite settle down because he was not certain where he should be. He lived as a stranger even in the land that should be his. It would afterwards belong to his descendants after they returned from Egypt under the leadership of Moses and Joshua.

Although Abraham had been given many promises of a land for the coming generations, he at that time was childless and apparently landless. He continued to have faith.

Pilgrims have a difficult journey to make. As they travel from one place to another they must travel through foreign lands. As they go toward their goal they have to face many dangers and setbacks. As aliens they do not have the protection that belongs to the citizens of those countries they travel through. Because they are wanderers they are viewed with suspicion and are subject to the whims of the authorities. As strangers they may be waylaid by the lawless. There may be many restrictions imposed upon them. But they continue until they reach their destination.

As the Spiritual descendants of Abraham, Christians need to realize that they are, strangers and pilgrims in the world. Christians live in a world that is not friendly toward them nor their beliefs. They must travel through the world with their eye upon the ultimate goal.

There are many times when the Christian is tempted to settle down in this world and to become a citizen and enjoy the benefits that go with it. The Christian has to remember that he already has citizenship in Heaven although it does not appear so. The Christian must choose to pursue his citizenship in Heaven or to become tied to the affairs of this world. It is easy to be tied to worldly affairs when we have possessions within its system. We can become more concerned about these things than about those duties that come with our Heavenly citizenship.

The world about us would love to have us settle down and proclaim our citizenships here. The world would promise many benefits. Later there would be a price to pay, for every country must collect the taxes needed to provide the promised benefits. The taxes of the world are high. The price may not be worth the benefits received, for the world and Satan are given to making

promises that will not be kept. The Christian must continue as the pilgrim and stranger, moving through this world on the way to the Land where he has a better citizenship.

At this Thanksgiving Season, think not only of Plymouth's Pilgrims but think of Abraham the original pilgrim. Think not only of his own trek but think how as his Spiritual descendant you must also be a stranger and pilgrim as you travel through this world. Be thankful God has provided a way through His Son to become a citizen of that far better world.

ESPECIALLY FOR YOUNG PEOPLE

Thanksgiving.... for growth.

I AM THANKFUL.... Thankful for God's great gift of the ability to gain His very nature and learn how to express it. This may well be the greatest gift of God to the Christian. The author of the Book of Genesis calls the gift the "image and likeness of God." Paul says it is the "mystery hidden for generations." Christ spoke of it as the "kingdom of God" which is within us. God can give no greater gift than that of His own nature of absolute good, infinite love, eternal life, full joy and unfailing strength. Jesus told us to be perfect even as our Father in heaven is perfect and although it sounds like a God-sized assignment, He knew that we would have the God-sized ability to carry it out with His dwelling in us.

This is nothing we can buy. It doesn't come through begging, beseeching or cleverness. We can't earn it by doing good works. It is the free gift, joyously given and fully available to all through the grace of God. We must treat it as a gift and express our thanksgiving for it.

Only through accepting the gift of Christlikeness with gratitude can we fully experience its riches. If we do not accept it and are full of ingratitude, we will constantly complain and deny His goodness. Gratitude and thanksgiving affirm our spiritual connection with God and is very important to our Christian wellbeing.

We experience the fullness of the kingdom or nature of God as we experience great praise and thanksgiving in our life. When we praise anything, we recognize, acknowledge and affirm the presence of good, both in a visible and invisible way. Through praise, good is already entering our hearts and minds. When we give thanks, we are expanding our awareness and consciousness of God in our life.

If we direct our heart and mind to praise and give thanks for any gift, we will be amazed at how quickly it will increase in value.

But... we want to consider the supreme gift... God's nature in us

and our ability to express it. This gift includes all the lesser gifts. Even the Son of God and the Father are One... so we can be one with them. We can experience the nature of Christ as we grow in total commitment to His will for our life and allow His Spirit to express Himself fully in us. Within this grace, we are offered His healing, His forgiveness, His supply and His love.

As we become more Christ-like we will grow in our ability to accept the Divine nature into our life. God will not deny His own nature and He will always respond to a heart and mind that is totally open to Him.

As you continue to praise and give thanks, you will be more and more aware of the new current of spiritual energy flowing from within your being. This is that outflowing from the nature of God that is within us through the indwelling of His Spirit. And due to it, our own nature will become more and more like that of the Lord... our pattern of feelings, our thinking, our actions will be Christ centered. This energy will be a living flame that will allow us to be a spiritual being that transcends our own limited feelings, thoughts, words and actions. The "old man" will fade, the "new man" will be a full realization.

Praise God for spiritual growth. Allow yourself to progress to maturation with the current of God's life, love, joy and strength surging within you. We will have some struggles, problems and uncertainties because we are human beings... but these will be only growing pains to a new self in Christ.

This is the season of Thanksgiving. Thank you, God, for allowing me to have the gift of your "likeness."

Brother Len Wertz

ONLY FIVE THINGS?

If I were to write down
Five things I am thankful for,
One would be for God's great love,
Then, His Son as my Savior.

And, too, I am so thankful
Christ sent the Holy Spirit
To teach me to understand
Grace; that's in His Holy Writ.

I'm thankful for all the blessings
That are poured down on me,
That I live in a country
Where so many things are free.

And that Christ rose from the tomb,
Is now in heaven above,
That some day He'll come again
For those who serve Him with love.

I'm thankful that I can pray
To my Redeemer and King
Ask Him for things I need,
And an answer He will bring.

I thank Him for family
For church, sisters, and brothers,
For shelter, food, and clothing,
Friends, and so many others.

There are beauties of nature,
I could never name them all,
And if I ever tried to,
It would take a miracle!

- Sister Irene Stout
Rt. 1 Box 160
Wabash, Indiana

EXPRESSING OUR THANKS

I Thessalonians 3:9, "For what thanks can we render to God again for you, for all the joy wherewith we joy for your sakes before our God;"

All of us are indebted to others for many things we enjoy in life. We are indebted to our parents for giving us physical life. We are indebted to them for taking care of us before we were able to do so for ourselves and for providing food and clothing and other necessities of life. (We realize there are parents who do not live up to their parental responsibilities but we are speaking in general at this point.) Do we ever take the time and effort to express our thanks to those to whom we are indebted to in a tangible way?

While we do not personally believe that America was founded on true Christian principles, we do believe that we are indebted to those who gave us the freedoms and blessings which we enjoy. We recognize the flag as being a symbol of war and the killing that goes with it, yet we believe that we should express our respect for what it stands for by refusing to take part in any act which would desecrate it. We should express our thanks by being good citizens, paying our taxes honestly and praying for those who are in authority over us in government. We, of course, cannot take part in the political system by voting or holding office and going to war would violate the commandment of our Lord and Saviour, Jesus Christ.

For those of us who do not own our own business we are indebted to those who provide a pay check to pay our bills. If you do own your own business you are indebted to those to whom you offer your services and any employees you might have under you. We who work for others should express our thanks by trying to do the job that is expected of us. We should be at work unless sickness or some other valid reason prohibits. Some of us may even be obligated to work on a Sunday. However, if our job does not include Sunday in our regular work schedule we do not believe we should volunteer to work overtime on the Lord's Day. We should never take part in any strike or act of rebellion against a company. If a strike should occur we may be obligated to (or even choose to) stay at home but we should never take an active part. If you employ others you should "do unto others as you would have them do unto you." A businessman should never try to take advantage of his customers and should provide the best service possible.

Most of us have more food and clothing than we really need. We have our houses full of beautiful furniture. Some of it is new and some is furniture that has been handed down. Our houses, themselves, are often great edifices. They are many times filled with all the greatest contraptions and creature comforts. Without making a moral judgement on Christians having such luxury, do we express our thanks by helping those in need? The Apostle James exhorts us in James 2:15-16, "If a brother or sister be naked, and destitute of daily food, And one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" And the Apostle Paul instructs us in Galatians 6:10 "As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith." To argue that we cannot take care of all the needy or that there are too many good charities to support them all is merely a means of avoiding our Christian obligation. While we do not believe it is wrong to give to other charities, our first and greatest gifts should go to the Church. The Church, in turn, should be a center to help those in need whenever the opportunity presents itself. We should be willing to give beyond our offerings to the Church; and help anyone in need who crosses our path in life as God provides the means.

Most of us can be thankful for the friends we have, especially the brothers and sisters who share the faith. Do we express our thanks by reaching out to those who are lonely or in need of a touch of love and kindness? While we believe very strongly in a need to contend for the faith, we do not believe this means we cannot reach

out in love to someone we may not agree with or does not practice the standards we believe the Bible calls for. We come across many in life's pathway who are struggling with marital breakups, the loss of a loved one, a disease that has no cure and other tragedies in life. Do we "reach out and touch someone?" Do we take the time and effort to write to those who are lonely or discouraged? We have some, right in our Dunkard Brethren Church, who need our encouragement and Christian love.

We have saved the most important for last. We must thank God for all that we have including life itself. Even beyond mortal life we express our thanks with the hymn writer who wrote these words:

"Thank you Lord for saving my soul,
Thank you Lord for making me whole.
Thank you Lord for giving to me,
Thy great salvation so rich and free."

Have you experienced this great salvation? The Lord Jesus Christ shed His blood on Calvary so you may have it without cost. Let each of us strive to express our thanks to God foremost and to others who help us along the pathway of life by being obedient to His Word and loving others through word and deed.

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078

ANSWERS TO OUR PRAYERS

If we belong to Christ, and are living close to Him we can call upon Him and He will answer. "... I will deliver him, and honour him... and shew him my salvation." Psalms 91:15-16. Jesus has promised to hear our needs, He will not forsake us. If we call upon the Lord, He will answer. In Isaiah He tells us before we call He will answer and while we are speaking He will hear. Jesus tells us to, "... Ask, and, it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Luke 11:9. If we abide in Him and our words abide in Him ye shall ask what ye will and it shall be done unto you.

But if we fall from Christ He will not hear our prayers. We can call but He won't answer.

Let us each one be very careful and keep living on the straight and narrow way. Keeping very close to Him. Let us always be on our guard for the world is so full of false preachers and prophets we all must be very careful so we won't be deceived.

Let no one deceive you. If they tell you a scripture in the Bible says so and so, look it up, don't let them deceive you. For we are told in God's Holy Word the day will come when there will be a

falling away of the faithful. We already see it today. Many whom seemed to be loyal Christian church workers have left the church and gone back into the world or to other denominations that don't follow Christ's teachings.

Let us all earnestly pray that we will do all in our power to help the weaker members and see if we can save them before it is too late. Let us pray for the church that she will be able to stand and stay close to the Lord and be faithful to Him till He sees fit to call us Home is my prayer.

Sister E. M. Alltus

THE LORD'S WORK

How sweet is the life that is given to service.
No joy can be deeper; no bliss more complete
Than to yield our own talents and will to the Master
And lovingly lay it all at His feet.

How sweet to go forth in youth's happy morning,
To win golden sheaves for the Mansions above.
How sweet to face danger, hardships and trials,
Oh, sweet any sacrifice when its motive is love.

How sweet when alone mid the roar of the lions
To know that the Saviour is close by your side,
And through the dark shadows, the trial and suffering,
His love and His care doth ever abide.

How sweet when at last our dear Master shall render
The harvest of earth to His garner in.
Each gleaner his share of reward shall gather
For the souls that in suffering they did win.

And some of the gleaners He calls out yonder,
Over the roar of the billows' foam,
While others can gather the fruit of His harvest
Around the doorstep of home, sweet home.

Oh, there is a field for all who will labor,
And God sees the motive within our breast.
The darkness is gathering; oh, let us hasten
To gather the harvest and do our best.

How sweet when at last angel voices shall welcome
The labourers home when life's work is done.
When pearly gates open away in the distance
A glimmer we'll see of the stars we have won.

Oh blessed thought; in that home is no parting,
No bitter goodbyes on that beautiful shore.
With our Blessed Redeemer and loved ones we'll gather
To walk on the streets of pure gold evermore.

May God's richest blessings forever be with you,
And know that your labour shall not be in vain.
With hearts sad and lonely we ever shall miss you,
But will know that our loss is the heathen world's gain.

- Albertine Bowman
Selected by Brother Paul R. Myers

SIXTY YEARS AGO

November 15, 1929

THE GREAT EXAMPLE

Reuben Shroyer

"And being found in fashion as a man he humbled himself and became obedient unto death even the death of the cross." (Phil. 2:8)

We are all children going to school. The Bible is our text book and Jesus our teacher. This world is our school room, and this life our school term. Our school life is one of instruction, discipline and preparation. Our school life is also one of probation. The house of probation is large enough and the school term of life long enough to enable all to secure the object for which we have been placed here. In this school of life there are many important lessons to be learned. The most important is the all comprehensive lesson of obedience to God. This is absolutely essential to success. Without it there can be no adjustment to our various relations, no perfecting of character and no happiness. The life that has not learned this lesson ends in failure and disaster.

The scriptures record everywhere marks the steps in the pathway of obedience with beautiful lines of living light while all along the pathway of human history the movements of the divine purpose are seen tending in the same direction. God has set before us all the lessons of history and the teachings of the scriptures to constrain us to obedience to his will. God has placed us in families in communities in nations and under government. God desires obedience to parents in the family, obedience to teachers in the school, obedience to the ruler of the land that thus we might the more easily rise to the highest relation with the Father, the ruler of all and walk before him with glad and ready obedience all our life. God has done more; he sent his only Son, his well beloved Son,

into this school room of earth and school of life to begin side by side with his fellowmen to learn its lessons, to do its humble work, to endure its trials, to realize its discipline, to secure its highest objects and to glorify human life forever. Jesus passed through the entire range of this school life, proved its possibilities and mastered all its details. He learned its lessons as none had ever learned them before and thus became the one and only example of perfect obedience and as such we are to consider him, learn of him and follow him. He learned obedience in this school of human life, he humbled himself beyond our measure of conception in coming to us in fashion as a man in the form of a servant and then being found in this fashion he humbled himself to the fullest extent of obedience even unto death — the death of the cross. He used the sword of the Spirit which is the word of God. He was tempted in all points as we are and yet without sin.

He was put to the severest tests of loyalty and obedience to his heavenly Father at every turn of life, and he endured the tests in the same way that we can endure by the grace and help of God. He learned obedience by the things which he suffered. He became obedient. Jesus carried obedience to the Father through his whole life on earth in all its relations in all its experiences to the highest possible point, namely, the death on the cross. Paul says he became obedient unto death even the death of the cross. In this experience he met the supreme test of obedience. When the great waves of anguish began to roll in upon him he prayed, "If it be possible cause this cup to pass, but not my will, but thine, be done." Under the dreadful eclipse of his Father's face while dying on the cross he said, "My God, my God, why hast thou forsaken me."

Through all these experiences he was obedient until at last he cried out with his expiring breath, "It is finished." More he could not do. It is finished. The plan of redemption was finished. Christ came into the world to save sinners. To this end he came to the earth and lived a perfect life in obedience to the will of his Father to show us how to live. Thus by his obedience he opened the way of development up to the very highest possibilities of human character and achievement as well as to the purity, the blessedness and the eternal glory of heaven. It is written of him that as a consequence of his humiliation and obedience God hath highly exalted him and gave him his name which is above every name that at the name of Jesus every knee should bow of things in heaven and things on earth and things under the earth and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father. (Phil. 2:9-11)

Looking down from his throne upon those for whom he gave his life, he says to them with inspiring assurance to him that overcometh I will give to sit with me in my throne. It is only as we follow Christ our example in the way of obedience, and walk even as he walked that we can hope to accomplish our high mission in life. We need to seek for no other than the old way of obedience, there is no other way to victory and perfection. Jesus says he that will come after me, live as I have lived and attain its true end, let him deny himself and take up his cross and follow me. He that forsaketh not all that he hath cannot be my disciple. He who would reach the place where Christ dwells must go the way Christ went. If we desire the fullest development of mind and heart and constant fellowship and communion with God we must be led by the Master's spirit.

Yes, dear reader, it is necessary that we be touched by the high inspiration of the divine life that Jesus walked in. He, Jesus, was in the way of toil, sacrifice, suffering and even death. Yes, that way led him through Gethsemane and the judgment hall and to calvary. It led him also to Olivet and to glory. To his followers he says, "Whosoever will save his life shall lose it, but whosoever shall lose his life shall save it." He who follows Christ's perfect example, secured by his abiding presence is truly blest, and shall rise higher into purer light and higher experience and wisdom, love and power, and at last enter with the dear Lord into his glory to be like him and be with him forever.

THE NEW TESTAMENT DOCTRINES

Modest Attire

J. H. Moore

Even in his day, when there were no great clothing trusts to dictate the fashions, Peter deemed it wise to say something regarding Christian attire. While the adorning of women is directly named, still what he says will, in principle, apply to men as well. We quote from I Peter 3:3-4: "Whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Peter does not stand alone in insisting on the modest attire for Christian women. Paul comes to his support with the following instructions: "In like manner with shamefacedness and sobriety; not with broided hair, or gold, or pearls, or costly array; but (which becometh women professing godliness) with good works." (I Tim.

2:9-10) By "modest apparel" is meant that which stands for modesty, comfort and economy. Taste is by no means forbidden, for one may show the very best of taste in selecting plain clothing.

The idea of both writers is to discourage the use of any article of attire worn merely for adornment or display. This includes jewelry of every class, as well as feathers, flounces, ruffles and all display trimmings. But it does not prohibit that which is neat, tidy, tasteful and fitting. Plain and modest clothing, such as becometh holy men and women, is the burden of the lesson, and those who do not heed the teachings of the apostles on this subject are guilty of violating just that much of the Word of God.

The New Testament religion is a plain, sensible, reasonable religion. Its purpose is to develop a body of people noted for their simplicity, loyalty and good common sense. The teachings of Paul and Peter on the dress question comes within these limits. This is the conclusion, regarding the attire, that has been reached by the most devout, and the best thinkers of Christendom. In their writings and teachings they stand for plain dressing and oppose that which is immodest, extravagant and worn for mere display.

These are days when fashion rules. Fashions, from year to year, are regulated by a well-organized system. In deciding what people should wear this year, next year, or in other years to come, no account whatever is taken of economy, comfort, consistency, or even modesty. Even health must be sacrificed for what may be considered fashionable. The purpose, from start to finish, is display. In the field of industry the aim is to improve machinery from year to year. Men dispense with old machinery, or old tools, in order that, in purchasing the new, they may secure something that is better. Not so in changing the styles. There is no thought of placing on the market something better than has been worn. The ruling thought is something different, regardless of physical, mental or spiritual consequences.

Not only so, but the people who originate styles, and dictate what should be worn, are not Christians. They do not plan for the converted, but for the unconverted. The aim is to make worldly people still more worldly. The Christian man or the Christian woman who falls in with the ever-changing styles, is simply lining up with the ungodly. Furthermore, those who fall in with these styles never dress plainly. They make no attempt to conform to the ideal in attire, recommended by the two apostles whom we have quoted. What they say is ignored, while what is recommended by the managers of the styles is given more consideration than they would ever think of giving the Gospel.

The church that would measure up to the principles of simplicity,

laid down in the New Testament, cannot afford to overlook the importance of teaching and insisting on plain, modest and becoming attire for men and women. The church that neglects this duty is simply permitting pride to play havoc with the spirituality that should characterize the humble and devout followers of the meek and lowly Jesus.

A few generations ago many of the churches were plain. The members believed in simplicity and the ministers taught and insisted on plainness with a zeal worthy of the cause they represented. But in most of them the leaders of fashions gained the ascendancy, and today there is not the first mark of distinction between the unconverted and the church members. The condition is deplorable. It simply means the quenching of the Spirit, the departure of simplicity and the installing of worldliness. There are only a few more plain churches left, and pride is making its inroads into their ranks. Shall they surrender their claims in the interest of New Testament plainness, or will they stand by this part of the Gospel? Our prayer is, — and let it be the prayer of every devout reader, — that the plain churches may continue to stand for plainness, modesty and reason in the Christian attire.

DON'T CLOSE THE MEETINGHOUSE

Not too long ago on a Lord's Day morning, my wife and I quickly ate breakfast and dressed our seven children in anxious anticipation of visiting a neighboring congregation of believers. We got there in plenty of time, but no one else showed up. Not only did we travel nearly sixty miles out of our way but we knew of no other place in the area we could attend worship. We found out later that the minister was away holding a revival meeting service, so services were canceled.

Now we know that before Jesus returned to Heaven He left us with a commission. "Go ye therefore and teach all nations." We also know that the scriptures admonish us to meet together. I Peter 3:15 says "... be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." We should not be afraid to keep the meetinghouse open. Some needy soul just may arrive at the door and need us that morning.

Traditionally the brethren have believed and practiced the plural, unsalaried ministry. One of its purposes is to allow its ministers to preach the gospel elsewhere and work among its people without all the work falling on one person. It also helps to prevent the idolatry we see with single pastorates. Brethren should try to work within the framework which God has instituted. Jesus sent His disciples

out by twos. By the same token it is good to have more than one minister in a congregation.

With all the church buildings round about us with their spires and steeples rising toward heaven like little Towers of Babel, our plain meetinghouses speak silent testimony to the manner in which God really wants His people to worship. It does little for the cause of Christ to have the meetinghouse and not have it open and operating.

Years back before a group I fellowshiped with had a meetplace of their own they tried to rent an old-fashioned building from a conservative group. They had built a bigger building and only used the old one one weekend a year, but rather than rent it to a budding group of Christians they opted for keeping it closed so they could use it once a year. Will the Lord deal harshly with them? I hope not but I fear so. We must no longer look at neighboring groups of Christians as "competition," but rather as co-laborers. In the Christian life there are not cousins, only brethren. You are either a brother or you are not. Let us open our doors and keep them open, not only to our brethren, but to those from the world.

Brother Lynn H. Miller
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NEWS ITEMS

PLEVNA, INDIANA

The Plevna Congregation enjoyed a week's Revival, October 8 through 15, with Bro. Dale Jamison as evangelist. We had sermons that were inspiring and helpful. Although there were no souls added to the Church, those who attended were well fed.

We were happy when a good number of young people came for the weekend from Iowa and Pennsylvania. We were glad for all our visitors and appreciated the prayers offered up for this Revival! May God bless Bro. Dale and Sis. Doris as they continue in the work of the Church.

Sister Verda Lorenz, Cor.



When things in this old world go wrong, be calm and strong, for trouble does not last long.

ADULT SUNDAY SCHOOL LESSONS FOR DECEMBER 1989

December 3 - The Bride, the Lamb's Wife - Revelation 21:9-16.

1. Who is the Bride of Christ?
2. Are we ready to be part of the Bride?

December 10 - The Wall of the City - Revelation 21:17-27.

1. What are the dimensions of the city and wall?
2. Name the precious stones of the city.

December 17 - The Throne of God; Heaven - Revelation 22:1-9.

1. Name some things seen in Heaven.
2. Will we be part of those around the throne?

December 24 - THE BIRTH OF CHRIST - Isaiah 9:1-7.

1. Is Christ our Counselor, our Prince of Peace?
2. Is the message of Christmas one of giving or receiving?

December 31 - "Come" - Revelation 22:10-21.

1. Who is the Alpha and Omega?
2. Have we responded to the great invitation... "Come"?

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR DECEMBER 1989

December 3 - Fellowship - Gen. 5:24; Gen. 6:8-9; Ps. 73:23-28; Matt. 18:19-20; Luke 24:15-32; I Jn. 1:3-10; John 15:4-10.

1. Define and apply fellowship to the Christian life.
2. Why is fellowship with God, to His people, so important?

December 10 - Appearances - I Sam. 16:4-7; Matt. 6:1-5; 16-18; Luke 20:46-47; II Cor. 5:12; II Cor. 10:7.

1. Name some reasons God appeared to men in the past.
2. Are you ready for the greatest of all appearances? Titus 2:13.

December 17 - Disfigurement - Pro. 21:29-31; Is. 3:9-24; II Pet. 1:3-4; Rev. 13:16-17; 19-20.

December 24 - The Christmas Story - Luke 2:1-33.

1. What does Christmas mean to you?
2. Has Jesus received the gift He wants from you?

December 31 - The Grace of God - Ps. 84:1-12; Acts 11:21-24; I Cor. 3:10-14.

1. What does the Grace of God mean to you?
2. Name some ways the grace of God can bless us.

Paul Stump
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BIBLE MONITOR

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"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and
Scriptural in practice.

OUR WATCHWORD: Go into all
the world and preach the gospel.

OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

INNER PEACE

When you have the Lord within you,
You have a love that won't cease.
When you see troubles about you,
You'll still have an inner peace.

You'll have concern for others
That live in darkness of sin.
You'll have a desire to guide them
To Christ, who gives peace within.

Your caring just leads to sharing
The gifts God's given to you.
And you don't feel it's a duty —
It's something you want to do.

Now "duty" can lead to "beauty"...
Faith and repentance take o'er,
And a soul living for Satan
Walks the way of sin no more.

It's washed in the blood of Jesus
And knows the depths of God's love;
It's then it has that inner peace
Coming from God up above.

- Sister Irene Stout

COSMETICS

Billions of dollars are spent in the United States every year to purchase cosmetics. Cosmetics have become a big industry because people believe their natural beauty is not good enough. They must use these various aids to improve their looks.

The idea of preserving or enhancing natural beauty is the brain-child of those unsatisfied with their appearance because they have been persuaded they must adopt the appearance of movie personalities or other famous people. No one is satisfied with God's design. Because of the shifting ideas of beauty, they must change cosmetics so they can make themselves look as the current fad dictates.

People are unwilling to admit that God's design for human appearance is best. The very people, who would not dare be conformed to the Spiritual ideal of beauty, are the ones who rush to be conformed to the latest style no matter how outlandish or indecent. The sale of cosmetics only indicates the under lying problem of self importance and the defiance of God.

Too often the ideal of beauty comes from Hollywood. The current fad is inspired by those who often are the most immoral and outlandish of all people. Whatever the current style, it involves various applications of chemicals, which are often unhealthy, to the face, eyes, hair or nails. These cosmetics may be co-ordinated to match the clothes so as various colors come and go with the current fad, it is necessary to get new cosmetics and clothes to keep up with ever changing fashion.

In the hands of a cosmetic artist, these various applications can produce an appearance that is appealing to the human eye. The usual application of these preparations in the hands of the

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untrained creates a picture that often is not very pleasing. Often it is almost hideous and sometimes downright disgusting.

Cosmetics may have a limited usefulness in repairing features that have been destroyed or distorted by accident or disease. The use of these items may be necessary for the well-being of that victim's mental health. But this constitutes a very miniscule part of the cosmetic business.

Some go beyond the use of lotions and potions to create beauty according to current fashion. Some undergo surgery to restore their looks to that of a younger age. Some are willing to have multiple surgeries, even repeatedly, to mask, at least from themselves, the evident fact that they are growing older. This is a symptom of their desire to remain young so they will not seem to be approaching death. Death is a terror to most humans because they have high handedly ignored God's claim on their lives. By remaining forever young through cosmetics and surgery they think to forestall the inevitable.

God's ideal of beauty is far different from man's. The models posed in glamour magazines are far from what God considers to be beautiful. Just as Samuel could not perceive which of Jessie's sons should be anointed to be king so men have a distorted idea of beauty. God sees what men cannot see. He can see the heart and the mind. He knows the intentions as well as the outward actions. He understands the inner attitudes.

It is the inner person that appears to God as beautiful or ugly. The human body will perish. Whatever actions have been done in order to preserve it will not preserve it one second longer. But the soul — the inner being of a person — will continue for eternity. So the efforts made to preserve and enhance the natural beauty will not avail its desired result. The effort could better be expended upon the betterment of the inner man.

God's plan is for people to give their greatest efforts toward beautifying the inner being and to have little concern for the beauty of the outward shell. He does give some direction concerning the public presentment of the outer shell. It is not to be decorated by jewelry, cosmetics or stylish hairdoes. The raiment is to be modest both in covering the body and in cost.

The inner being needs to be continuously trained to produce the Spiritual fruit that is expected of Christians. The world expresses itself through outward show. The outer shell is extensively decorated to gain the interest of those around who would look at them. It is of little importance whether that decoration is hideous or truly beautiful — just so it gains attention. This is the opposite of God's plan for the Christian. He wants the Christian to develop a

meek and quiet spirit. There should be that feeling of humility that creates a heart of reverence and a life of service. It is a spirit that first looks up at God in awe and then at others in love and willingness to serve. It does not easily draw attention to itself but rather to God and others.

The best cosmetics are those that preserve and enhance the Spiritual beauty that God wishes to behold in each person. The fads of current fashion are ever changing but God's standard of true beauty remains the same through all ages. You can have that beauty without the cosmetics that the world depends on.

ESPECIALLY FOR YOUNG PEOPLE

To be a woman....

Possibly as a result of the "unisex" movement of our age, the role of the woman has seemed to melt into that of the man. The "You've come a long way, baby" mentality prevails and destroys the God ordained differences between the male and female of the species.

Femininity is very important to a woman of God. This is that special character that shows a gentle spirit and a Christian standard above the standards of the 80's. The spirit of competition must be removed and the woman must realize that her contribution is different from that of the man. Identity, achievement and work skills are important but when these attributes become competitive with those of the man, there needs to be a reversal back to the God given roles. God created the woman to be uniquely different from the man that she might complement, complete and interact effectively with him. She was created to be equal as his opposite! Together with the man, she makes up a complete unit which represents wholeness in a special definition of the Word.

God gives the Christian woman the ultimate opportunity for personhood. He plays no favoritism with either sex. He gave the woman the same dignity and worth as the man. However, even though this is true, the Biblical instruction of submissiveness is still an effective part of God's plan. This is one of the reasons why it is necessary for the woman to have her head veiled.

I am concerned that some women have invaded fields of endeavor that should be carried out by men. This is putting them in a position of vulnerability to the pressures around them that can destroy their position as a woman. And I am not only referring to a vulnerability on a physical level, but also on an emotional, psychological and spiritual level. The woman, by God's design, is to be protected from many of the pressures that the man has to endure. She is meant to be largely free of these burdens and she is putting herself in compromised positions to be defrauded. In reality, the

man has the obligation to stand between the woman and the world (whether a father or husband), absorbing many of the pressures that could come against her.

I wonder how much evil has come upon the church and our homes because women have lost this protective shield. We have let Satan beguile us into believing that it is degrading for the woman to be submissive and we have dismissed this concept as old fashioned and foolish. The Bible has no design in exalting or deflating egos. It simply is elemental in providing the Divine Order for authority and protection against Satan's devices. The undermining is from Satan, not God.

God's woman will not be afraid of the toil but does not desire the rule!

Submissiveness is not necessarily a matter of outward form but of inner attitudes. A woman can be a person of strong opinions and still be submissive to the man's authority. God is interested in the condition of the heart in these cases.

Relative to spiritual things, the woman's counsel and opinion is very important. It would almost seem that women often have a more direct, intuitive grasp of the spiritual than man. This might well be as a result of her characteristic of patience which is seldom as noticable in the man.

Submission, then, means to put yourself at the disposal of the person who is set over you... yielding yourselves to God and His authority.

A woman of God is one who gives of herself, her time and her energy to the church and the home. It is using her special stamina and emotional endurance to bless her life and the lives of others.

God's woman is a woman of the heart. She blesses the lives of others because of her tenderness and genuine concern which are God's appointed blessings to her. Her capacity to love and to share that love makes the lives of those around her rich and fulfilling. Indeed God has blessed the holy woman with a faith and brilliance of spirit that allows her to make a beautiful contribution in the forever family of God and the world.

Brother Len Wertz



Our greatest glory consists not in never falling, but in rising every time we fall. — Goldsmith.

SINGING MEN AND SINGING WOMEN

Ezra 2:65b, "... and there were among them two hundred singing men and singing women."

Ephesians 5:19, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord;"

One of the joys of Christian worship is the singing of the hymns of the Church. There is nothing that thrills our heart more than to hear a group of gathered believers singing in two part harmony. While the Old Testament worship probably included special singers, the New Testament and church history would indicate that this was not a part of New Testament worship until relatively recent years. The use of musical instruments in worship is also a more recent practice. It can be dated back to the time when pagan worship with symbols and man-made practices were incorporated into worship services.

Hymn sings without preaching is like having an appetizer and dessert without the main course. It can be a time of great joy and gladness but there is no real spiritual food to eat. The modern practice of having special singing in place of a preaching service is a sign of the lack of real spiritual maturity in many gatherings. The fact that the acceptance of "Christian rock" has come out of such gatherings is a sure sign that God's blessing is not upon such practices. On the other hand, hymn sings would be a welcome alternative for youth gatherings where present practice is not always wholesome.

While singing hymns and spiritual songs should be a great blessing and prepare our hearts to hear the word of God, modern choirs and special singers during worship service have made it more of a form of entertainment. We have been in services already where the congregational singing was limited to a few verses of song while the special music took up the better part of the service. We are truly grateful for our Dunkard Brethren type of service. We rejoice in the fact that we are open to various types of songs and song books, although the black Brethren hymnal holds a special place in our heart. While we respect those who hold to the "chant" which is said to have been the original type of worship singing, we have to admit that our Dunkard type of singing is more attractive to us. There are some songs that were meant to be sung slow and with meaning and we feel such songs are a real blessing to the heart. Other songs were meant to be sung more lively and we enjoy this type of singing also. Just as all worship services are not the same if the Spirit of God is leading, even so all our singing will not be exactly the same in each service.

Paul says, "Speaking to yourselves in psalms and hymns and

spiritual songs." This reminds us of our practice of lining hymns which has almost been lost in many of congregations. We realize the practice was for a time when some did not have hymn books. While there may be no real need for continuing this practice we feel it adds to the service. Discontinuing it may be a sign of trying to be like everyone else, as well as trying to rush through the service and get it over with. Our services may soon be like the one where the visiting minister asked how long he could preach. His host told him he could preach as long as he likes, but that the congregation all goes home at twelve o'clock.

The second part of Paul's advice is "singing and making melody in your heart to the Lord." Is our singing truly to the Lord? Is the emphasis on having perfect sound and pitch or on praising the Lord? We are glad that the scriptures admonish us to make a joyful NOISE unto the Lord. We realize singing is not one of our gifts. Yet we truly enjoy raising our voice in song. Singing can stir our emotions. It can cause us to weep or even to shout. We hope that none of our brethren or sisters are offended if a "praise the Lord," "amen," or "Hallelujah" escapes from our lips during a song service. On the other hand emotional singing can become merely a form and ritual. It should be the stirring of the Holy Spirit in our hearts and not the loud singing that brings about emotion. A brother or sister who may never "shout" in a service or even sing very loud may be more spiritual than an individual who is loud and emotional in every service. When a brother leads the singing he should not try to "pump up" emotion by singing every song fast or very loud. While we would not make an issue over it, we prefer the old way of song leaders remaining seated in the congregation.

There are those who now refuse to sing songs that contain the blood of Jesus Christ. Others are taking out all male references in their songs. For several years now some of the old favorites have been changed to make them more acceptable to modern man. We hope the time never comes when the Dunkard Brethren will join this trend.

We join in with song writer C. B. Widmeyer in singing:

"There'll be singing,
There'll be shouting
When the saints come marching home,
In Jerusalem, In Jerusalem;
Waving palms with loud hosannas
As the King shall take His throne,
In the new Jerusalem."

Are you ready to be a part of that day? If not you must be born again, washed in the blood of the Lamb. As Jesus said in Mark

16:16, "He that believeth not shall be damned." There will be no singing in Hell.

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078

SIXTY YEARS AGO

December 1, 1929

SHIBBOLETH

Eugene W. Pratt

"Say now Shibboleth and he said Shibboleth." (Judges 12:6)

We find in reading God's word that it often happens that his people are tested in some way to show where they stand, as Abraham. Gen. 22:1-14.

In the case before us there had been a great battle and the defeated army is fleeing for their lives but the enemy has possession of the fords of the Jordan, the only road to safety, and takes advantage of a defect in their speech to detect them and thus many who thought themselves safe were put to death.

Now let us apply this to the present. The test we all have to meet is Christ. For there is no other name under heaven given among men whereby we must be saved. Acts 4:12. So when we come to the spiritual Jordan we must be able to speak the password CHRIST or we cannot cross to the heavenly shore, but like the Ephramites will be caught by our speech.

Christ says, "If ye love me, keep my commandments." (John 14:15) "Teaching them to observe all things whatsoever I have commanded you..." (Matt. 28:20) "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven." (Matt. 10:32)

We must confess Christ as the power of God unto salvation to every one that believeth. (Rom. 1:16, I Cor. 1:24)

For without faith it is impossible to please Him. (Heb. 11:6)

What must we believe? That Christ is the Son of God and that he brought from heaven a saving Gospel, then we must confess him through repentance and baptism.

"He that believeth and is baptized shall be saved;..." (Mark 16:16)

"This is the stone which was set at nought of you builders, which is become the head of the corner." (Acts 4:11)

Now we all know what is meant by the chief cornerstone in all our large buildings. What a display they make in laying the cornerstone! And all the building depends on that stone. So in this case

the whole Christian fabric depends on Christ, the solid rock. (I Peter 2:5-6)

On this rock is built eternal life. (John 3:16, 36) Love to the Brethren. (I Jer. 4:1) So all through the New Testament we find directions how we may so put on Christ that the river of death shall have no terrors for us. Now let us see where we stand, Christ, our head, says we must believe. "But what must I believe," says one? We must believe Christ is the Son of God, born of the Virgin Mary, crucified to redeem us, buried, arose for our justification. (Rom. 4:25) And ascended to the Father where he ever liveth to make intercession for us. (Heb. 7:25, I Cor. 15:20-23) Believeth thou this? if so you are ready for the next step, baptism. But says one, "I don't know of what baptism consists." Why, go to the great commission (Matt. 28:19) and then ask the Greeks the meaning of Baptizo and if you truly believe all you say you do you will not let prejudice keep you from being baptized by the apostolic mode, for there is no other that meets Christ's approval. Then the next thing is to do the "all things whatsoever" Christ has commanded.

We are to follow him in all the ordinances of his Church, as Christ gives them. They are:

1. Baptism.
2. The salutation of the Holy Kiss. (Rom. 16:16, I Cor. 16:20, II Cor. 13:12, I Thess. 5:26, I Pet. 5:14)
3. Footwashing. (John 13:1-17)

But says one, "I don't believe footwashing is essential it is only spoken of once and the apostles surely would have mentioned it if they kept it as an ordinance." Oh! but brother, sister, it was Christ, our head, who taught it by precept and example, and do you want to take the responsibility of saying any of the commands of Christ are nonessential? But in fact, Paul does speak of footwashing in I Tim. 5:10, and as he was not in that upper room when Christ our head, taught it to his disciples, he must have been taught about it after his conversion, and he says Christ was his instructor. (II Cor. 12:1-10, Gal. 1:1-11, 24) This shows its importance. But says one "I will never wash feet." Well, Peter said something like that, and Christ said, "if I wash thee not thou hast no part with me." (John 13:8)

4. Lord's Supper. (I Cor. 11:20, II Pet. 2:13, Jude 12)

Oh, says one, "We observe that, the bread and cup of communion." But Luke 22:19-20 states the communion was instituted after they had supped.

But says one "they were eating the Jewish Passover." But the Jews had not eaten their Passover when Jesus died on the cross. Nothing is stated plainer than the fact that Jesus died on the

Preparation day. (John 13:29) This shows that the feast was yet in the future when Judas left. Then the next morning the Jews "went not into the Judgment Hall of Pilate lest they be defiled, but that they might eat the Passover." (John 18:29, see also, John 19:14, 31, 42, Luke 23:54, Mark 15:42, Matt. 27:62) In fact Jesus died at the time the paschal lamb should be slain (Ex. 12:6), and said the meal he ate was to be fulfilled in his kingdom. (Luke 22:15-16, see Rev. 19:1-9) The marriage supper of the Lamb. (Matt. 25:1-13)

5. Communion. (Matt. 26:26-29, Mark 14:22-25, Luke 22:19-20, I Cor. 10-16)

6. Anointing for healing. (Mark 6:13, James 5:14)

Say now Shibboleth and they said Sibboleth.

Say now Christ, or are we saying SELF instead.

IS EVERYBODY HAPPY?

Leviticus 19:18, "Thou shalt not avenge. nor bear any grudge against the children of thy people, but thou shalt love thy neighbor as thyself: I am the Lord."

For years an elder brother of ours used to conclude a prayer meeting service by saying, "Is everybody happy?" He was concerned that everyone in the congregation have a clear conscience and that there be no problems between brethren. He knew that when brethren feel badly towards one another that the Holy Spirit will not work among the people. When Achan hid things under his tent that should have been destroyed, the people of God were defeated in battle. Today when the people of God hide things, whether they be sin, or grudges, the gospel message will be defeated, chiefly because not all are working towards that common goal.

We cannot expect the annual visit to solve all these problems. Our desire to keep the records clean should be an ongoing affair. The brethren, from the least to the greatest, should all be honest and open with each other, so that God would be glorified. If one has something against another, Matthew 18 should be a guideline. Problems should be dealt with with all speed. They should not be allowed to fester. The longer grudges and differences are allowed to broil the worse the situation becomes. Brethren should never hold something against another brother. Brethren should never "keep a list" of things against another brother. Each difference should be dealt with immediately. This way brethren remain brethren.

We must also be careful not to offend our brother. We must remember our love for him, and that Jesus died for him also.

People have feelings and we must consider those feelings in our dealings with our brethren. We must remember that Jesus, when wronged, did not seek revenge. He suffered the wrong. Our brethren are not perfect. But we must preach and teach a perfect gospel in which there is no room for sin to get between us, or between us and our Lord.

In order for the church to operate successfully there can be "nothing between our souls and the Saviour." Likewise there can be nothing between us as brethren and sisters. Some people are so used to fighting in counsel meetings that they do not believe anyone can get along. Yet there is such a blessing in the harmony that exists between brethren whose hearts are wholly surrendered to Jesus and His Holy Will.

"Behold, how good and how pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments; As the dew of Hermon, and as the dew that descended upon the mountains of Zion: for there the Lord commanded the blessing, even life evermore." Psalms 133.

Lynn H. Miller

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THE NEW TESTAMENT DOCTRINES

Principles and Methods

J. H. Moore

This may be as good a place as any for a chapter in which more may be said on principles and methods than could be given in the chapter on "Our Creed." Principles relate to things that are fundamental in character. They are of God, and are therefore fixed, and not subject to change. They may be discovered, but cannot be originated. They are intended for all ages, places, races and climes. On them the seal of God has been set, and with them men may not trifle. It becomes the duty of all men, in every age, to recognize principles, and bow in submission to their demands. They dare not neglect or attempt to set them aside. Back of them is God, and they are here to stay.

Methods are sometimes designated as principles in operation. Methods are the means devised for carrying out principles. Some of them may be of God, and others may have no higher authority than that of man. But as a rule, methods are creatures of circumstances and conditions, and subject to change. The same

authority that brings a method into existence, has a right to change, amend, or abrogate it. But methods have their place in the economy of grace, and while worthy of the highest consideration of man, should not be elevated to the dignity of principles.

To illustrate: The religious rite of feet-washing, as set forth in John 13, is a principle. It is of God, and enjoined upon all the faithful. As a Heaven-authorized institution, it may not be trifled with by men or angels. But there are methods for carrying out the principle, or institution, and these methods, once put into operation, become to us the institution itself. And while this is true, methods are subject to modification. The rite may be performed in an upper room, or in any other room, for that matter. One may wash and another may wipe, or one may wipe the feet he washes, though the latter seems more in keeping with the example. All of these are methods, and while being duly respected, they must not be looked upon as principles. We may regulate our methods, but we dare not introduce methods that will eliminate the principle. The principle, in this case, was set in the church to stay.

Principles and methods apply in a special way to the subject of Christian attire, as treated in the previous chapter. Plainness is a principle. It belongs to the fundamentals of the Gospel, and is intended for all races in every age and clime. But it must be borne in mind that the principle, in the domain of plainness, is one thing, while the method of carrying out that principle is quite another. The principle is fixed. It is settled. It is not even a debatable question. Not so with a given method. That may be changed, or substituted for something else. But the method or methods adopted must not be of such character as to minimize or set aside the principle. The principle must be maintained at all hazards.

In the time of the apostles there seems to have been no general method of carrying out the principle of plainness, aside from what we have considered in the chapter on modest attire. The members of that day were so thoroughly imbued with the principle itself that they, governed by the Spirit, voluntarily put it into operation. In this age, however, we are confronted with a well-defined system to regulate styles in such a way as to ignore every feature of Gospel plainness. To overcome this influence the church may, with perfect propriety, recommend, — subject to change to suit environments, race and climatic conditions, — methods for carrying out the principle that the Gospel enjoins upon the followers of Christ. In other words, she may wisely adopt a standard.

This standard, however, should not be confounded with the principle, nor should it be of such a character as to eliminate the

principle. It should be employed as a means to an end, and if not abused, or taken advantage of, should aid the church in reaching a position in the matter of plainness, fully in keeping with all that the New Testament demands of a Christian people. And in view of the united efforts of strong, worldly combinations, to make of the masses mere slaves to fashion, it may be considered wise of the church to adopt, and even insist, within the bounds of reason, upon methods that will protect her members from the evil fashions of an unconverted world. And while the principle of plainness itself, deeply inbedded in the heart, ought, under the leadership of the Spirit, to be sufficient to keep Christian men and women non-conformed to the world in attire, still it is a noticeable fact that the plain churches of today are the ones that have adopted some kind of a standard as an aid in maintaining the principle of plainness. This fact is worthy of more than a passing consideration.

What we have said of principles and methods, as they relate themselves to one of the church ordinances, and to New Testament simplicity in attire, may apply, in a large measure, to all of the fundamentals set forth in the teachings of Christ and the apostles. The principles are divine, and may be interpreted and explained, but cannot be altered, or abrogated. The methods, which, after all, are only principles in operation, may be subject to modification, and unless especially authorized by Divine Revelation, should not be classed with principles, or with fundamentals. Keeping this in mind, may help many church officials to avoid some grave errors in the application of church discipline. Let the motto be, "Firmness in principles, but charity in methods."

OBITUARY

PAUL STUBER

Paul F. Stuber was born January 17, 1913, in East Cocalico Township, Lancaster County, Pennsylvania, and went Home to be with the Lord July 18, 1989, while at the Fairmount Rest Home, R. 4, Ephrata, Pennsylvania, at the age of 76 years, 6 months, and 1 day. He was the son of the late Lemon and Ellaminda (Strickler) Stuber.

He was a life-long resident of the Ephrata, Pennsylvania area. On September 22, 1934, he was united in marriage to Mildred Sensenig. He had been a member of the Lititz Dunkard Brethren Church for many years, and more recently was a member and deacon at Christ Ambassadors Church, Little Kutztown, Pennsylvania.

He leaves to mourn his departure four children: Harold, Reams-town, Pennsylvania; Mary, wife of Carl Wise, Denver, Pennsylvania;

Betty, Ephrata, Pennsylvania; and Ray, Felton, Pennsylvania, eighteen grandchildren and twenty-three great-grandchildren. He was the last of his immediate family, and was preceded in death by his son, Paul, Jr., in 1983, and wife Mildred, January 21, 1989. Funeral services were held at the Valley View Church, Schoeneck, Pennsylvania, on July 21, 1989, exactly six months from the day of his wife's death. Brethren Daniel A. Alspaugh, Sr., David Alspaugh, and Isaac K. Sensenig officiated. Interment was in Mellingers Cemetery, Schoeneck, Pennsylvania.

The family wishes to thank all for their cards, prayers, love, concern, and expressions of sympathy.

FATHER AND DAD

Paul Stuber was a Father, a Husband, and yet, he was a Dad. He was known to many as Brother Paul, Paul, and Grampa, and was able to make us glad.

"F"aithful as a father, was our Dad,
his words were sure and sound.
"A"wake and alert to his families needs
you could count on him being around.
"T"rusting in the Saviour, as a Dad,
an example to us did leave.
"H"ead of the house was one of his jobs
and, 'in order', he believed.
"E"ncouraging as a father, as our Dad,
our spirits he could lift up high.
"R"eward for his faithfulness,
he's now rejoicing in "the Sweet By and By."
He passed from this life
on the day, July 18.
But in our hearts and on our minds
he'll stay, till we leave this earthly scene.
Sharing and caring is what he enjoyed,
we can remember that quite well.
His pattern and example that he left
in it might we also dwell.
"D"o we hear the Saviour call
is God's voice pleading today
"A"re we walking in the path
sensing God's love He sends our way?
"D"o we want to meet Dad, Brother Paul, Paul,
or Grampa, one sweet day?

REUNION IN HEAVEN

Dad and Mom have been united
in Heaven again we know.
And today together they're rejoicing
while we mourn here on earth below.
No, we are not quite certain
of all the joys that Heaven holds.
And we're not sure what they look like,
for all these things we're not told;
But if we refuse our loving Saviour
and cast Him from our way,
We'll never again see Mom and Dad,
but Hell is where we'll stay.
But thanks be unto Jesus
that need not be the case
For the gate stands open wide
for us to enter the race.
And if we hold out faithful
and serve our risen Lord
We'll have a family reunion
like earth could never afford!

NEWS ITEMS

THANK YOU

We want to thank each one of you for the cards you sent to us for our Fortieth wedding anniversary. Being remembered by so many dear brethren and sisters sure helped to make this a special time for us. God bless each one of you.

Brother and Sister Edwin Stauffer



When things in this old world go wrong, be calm and strong, for trouble does not last long.

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BIBLE MONITOR

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DECEMBER 15, 1989

NO. 24

"For the faith once delivered unto the saints"

OUR MOTTO: Spiritual in life and Scriptural in practice.	OUR WATCHWORD: Go into all the world and preach the gospel.
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OUR AIM: Be it our constant aim to be more sanctified, more righteous,
more holy, and more perfect through faith and obedience.

A HOME FOR THEE

Thou didst leave Thy throne and Thy kingly crown,
When Thou camest to earth for me;
But in Bethlehem's home there was found no room For Thy holy Nativity.
O come to my heart, Lord Jesus, There is room in my heart for Thee.

Heaven's arches rang when the angels sang,
Proclaiming Thy royal degree;
But in lowly birth didst Thou come to earth, And in great humility.
O come to my heart, Lord Jesus, There is room in my heart for Thee.

The foxes found rest, and the birds their nest
In the shade of the forest tree;
But Thy couch was the sod, O Thou Son of God, In the deserts of Galilee.
O come to my heart, Lord Jesus, There is room in my heart for Thee.

Thou cam'st, O Lord, with the living word
That should set Thy people free;
But with mocking scorn, and with crown of thorn, They bore Thee to Calvary.
O come to my heart, Lord Jesus, There is room in my heart for Thee.

When heaven's arches shall ring and her choir shall sing
At Thy coming to victory, Let Thy voice call me home,
Saying, "Yet there is room, There is room at my side for thee!"
And my heart shall rejoice, Lord Jesus, When Thou comest and callest for me.

- Emily E. S. Elliott

HUNGRY EVEN AT CHRISTMASTIME

There will be some people who will not have enough to eat Christmas day. They may be the cause of their own condition or it may be the fault of someone else. It does not really matter for the fact remains that they will be hungry. This condition will be found not only in the poorer parts of the world but even in our own country.

The Christmas season has come to be a holiday celebrated with much eating and drinking. The perfect picture of the holiday is that of a family drawn from across the country all gathered at home partaking of a home cooked meal with the opportunity of reminiscing and catching up with family happenings. For many families this idealistic view is but a dream, while for some it will be a picture of their holiday.

Since food is associated with this holiday, it is sad that there will be some who will fail to enjoy the day. There will be many free meals given out at rescue missions, churches and by other organizations but there will still be some who will miss out. There will be some who will hardly know Christmas was any different than any other day.

Christmas, of course, should be much more than just a meal. It should be a remembrance of God's love for mankind shown in the gift of His Son. It was a gift when Jesus came as a Babe who was laid in a manger in Bethlehem. For He laid aside His Heavenly being to become a human being so He could fully identify Himself with men. He did not come as a King or a soldier but as a Babe who would grow up as other children. He would know physical labor, pain, hunger and thirst just as other humans did. By having human form, He did not cease to be God so He could accurately teach His

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Father's will to those who would follow and listen to Him. The end of His human life was in pain, humiliation and sacrifice. He had lived that life without sin so He could be the perfect sacrifice for the sins of all mankind, not only those alive then but for those living today.

This is the message of the Christmas season. Unfortunately it has been lost in glitter and festivities that have become associated with the season. The Christ who has given His name to the day is often ignored except in pious remarks that are thought necessary to ease the consciences of those who are reveling in the holiday.

It will not be only the homeless and poor who will be hungry at Christmas. There will be many more who will be starving. Their stomachs will be full. They will have presents beyond what they can ever use. Despite all the celebration of the season, they will end up disappointed, depressed and dejected. They still will be hungry.

This hunger has nothing to do with physical hunger. Many who will be well filled at Christmas will still hunger as their Spiritual needs remain unfulfilled. Their celebration of Christmas will be a physical event without regard for Spiritual fulfillment.

Crowds may gather in Cathedrals and churches to celebrate the holiday but there will not be any fellowship. Each person will be there by himself having little or no connection with the others around him. Fellowship is more than being at the same place at the same time. It is an identification of each person with others who have the same basis for being there. Those who have accepted the Gift of God individually can have fellowship amongst themselves as Brothers and Sisters. Many will celebrate the holiday with a hunger for Christian fellowship.

The greatest hunger of the holiday will be for the Spiritual fulfillment that will sadly be lacking in many homes. The Jesus who came as that Babe who was laid in Bethlehem's manger will be missing from the Christmas observances of many. They may use His name (perhaps more often in vain) and they may use legendary and heathenistic practices as a part of this celebration. They will not have a direct connection with one for whom the day is supposedly set aside. Their lives and their souls will be hungering for they know not what, but they may in sober and quiet moments realize that something is missing.

When Christ has become but an excuse for the celebration of the day in various ungodly and short sighted ways there is a lack in those lives that is as deadly as the lack of food for the hungry. Physical hunger may lead to physical death but Spiritual hunger will lead to Spiritual death. If it is not corrected through God's remedy, found in His Son Jesus Christ, there will be an eternal

separation from God to be spent in the place prepared for Satan and his followers.

As Christmas again approaches may each have enough to eat so they will not be hungry. More important than the filling of the belly will be the condition of the soul. Be sure your soul does not hunger at this or any other time of the year.

O LITTLE TOWN OF BETHLEHEM

"But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from old, from everlasting." Micah 5:2.

Something exciting was about to happen in Bethlehem. It had been prophesied in the Old Testament, and now the time had come. The innkeepers and shop owners were all very busy because of a taxation decree. People were coming to town from all over and they were probably both excited and irritated. There was excitement over the activity of travel, but there was irritation and distress because of the tax they had to pay. And yet the greatest excitement was yet to come.

"And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem: (because he was of the house and lineage of David:) to be taxed with Mary his espoused wife, being great with child." Luke 2:4-5. (Read also Luke 2:6-20.) The need to return to one's own city was surely a hardship for many people, but they had to go. No one was spared, not even Mary, and it must have been a very stressful time for her.

Nearly everyone in the town and surrounding area were thinking only about the taxation. But Mary and Joseph had something else to think about. Mary's child was due and whatever concern they felt about the taxation process no doubt was of minor importance. Little did they know that this baby's birth would cause much more excitement than anything else in town. The excitement even reached unto Heaven and into the surrounding countryside. It was an event which would change the world.

The shepherds were in the countryside that night doing what shepherds always do — watching over their flocks. No doubt it was a quiet night and they were peacefully tending to their duties. All at once their peace was disturbed for an angel had come to tell them about Jesus' birth. "For unto you is born this day in the city of David a Saviour, which is Christ the Lord." Luke 2:11. His words were followed by more excitement when a heavenly host joined the angel, and all praised God.

Can't you just see the awe on the shepherds' faces and feel the wonder in their hearts? A quiet night in the field had become a night to be long remembered. It was a night of revelation, of joy, and a time to share the best news mankind had ever received. The first thing they did was to go looking for Mary, Joseph, and Jesus. The second thing they did was to tell everyone they could about Jesus. Their audience must have been large, with so many extra people in town. And the third thing they did was to go home with rejoicing in their hearts.

The news the shepherds heard that night that our Saviour had come, is also ours to hear. It is for us likewise to seek Jesus, and not put it off. It is for us to share the good news of salvation with everyone we can. We can rejoice too, that we have found Jesus and can tell others all about Him. The excitement and thrill of that night is still present with us, simply because Jesus is still present with us.

"O Little town of Bethlehem" makes some people think of a song. It makes some think of a manger scene, while others think of the shepherds and wise men. Still others think only of a season of the year for gift-giving and for family gatherings. But for those who have really heard about Jesus, Bethlehem means the fulfillment of God's promise, that He would send a Savior to redeem us. It means there would be reason to rejoice through the ages to come because of Jesus' birth.

If the little town of Bethlehem sounds insignificant, and the manger scene just seems like a nice story, you'd better take another look. The event that night and the excitement it caused was ignored by many, because they were not looking for Jesus. But those who paid attention were blessed in their souls. You can believe, or you can ignore Jesus' birth now, but not forever. Someday you must face the reality of His coming. Why not do it now, and experience the thrill of having Jesus as your Savior?

Sister Eileen Broadwater

ESPECIALLY FOR YOUNG PEOPLE

"Wishing you a frustrated Christmas?"

It would almost seem today, that we need to send a sympathy card to others at Christmas time. People are depressed, anxious and frustrated during this season rather than basking in the joy of the birth of Christ... our Saviour, the Holy One, King of Kings, Prince of PEACE. This Prince of Peace is desiring to apply that peace to the lives of all men and yet we are so caught up in the dilemma of this century that we do not allow that balm to be applied to our life.

I am very fearful that many conservative Christians have become caught up in the frantic craziness of the secular celebration of Christmas. Both secular and Christian (?) psychologists tell us that we can expect our level of stress to rise as the added layer of tensions cap our already busy day-to-day schedule.

What are some of the symptoms of this stress? It might be characterized by an inability to concentrate, a shortening of the attention span, sleep and speech problems, ruptures in relationships with friends and loved ones, a decrease in energy and a general feeling of frustration.

It is time we get back to the basics of this celebration. It is time we put Christ at the center of Christmas and make it a wholesome time of love and thanksgiving coupled with fellowship and giving.

It is important that we don't compare what we are doing and how we are celebrating with those in the world. If we do, we will become frustrated. Our simpler life style is God's will for His people and if we compare the pretentious happenings of the secular world during this time, we will be unhappy.

Prepare for family gatherings more simply. Don't make yourself sick in getting things together for a time of fellowship and not be able to enjoy it as a result.

Make a gift and food budget and stick with it! We all dream of lavish gifts for those we love and many times these things cannot be afforded. So... what do we do? We go into debt to the point of financial devastation.

Smile and laugh a lot during this season. Certainly there is reason to do so. But not only that, even the Proverbs tell us that this will be therapeutic for us. Laughing and singing is one of the best ways to cope with stress. While the world is falling apart you can be smiling about the reason for the season.

If you do feel frustrations... share the load. The Bible is so adamant about our sharing with each other and most of the time you prefer to not let anyone know that you are vulnerable to any frustrations. You have to play the role of being Brother and Sister "perfect Christian." And, certainly you must be constantly striving toward that "perfect" or complete state of the Christian experience but you are flesh and blood and you are going to have human reactions to situations. Not only should you share with others but let others share in the work load of the season. Pass those responsibilities around to the rest of the family. Let everyone feel productive and useful.

Most of all, let's rethink our values. We have fallen into the status quo and we need to restructure. We don't have to buy into the humanistic thought of the age. We might even sit down and pin those things that are important to us relative to the holidays and

see where our perspective really lies. Give simple but love filled gifts. Stay true to your beliefs because these are what gives you your sense of purpose in everyday living.

Don't become frustrated this Christmas. Celebrate the birth of Jesus in the full knowledge that He is bringing a special peace into your life that will allow you to quietly let the world go by as you concentrate upon His love and reason for coming. The gift of God's Son is the gift to be most treasured and you have already received that gift if you have accepted Him as the Lord of your life. You can look away from self, from success, from failure, from ambition and circumstances. You can focus on God and on praising Him. You can focus on others and not self.

On Christmas Day, There is an Unseen gift
Each of us Can give To the other:
Let us give a secret promise, To last
From this Christmas To the next,
To share The frankincense of Joy,
The myrrh of kindness, The silver and gold
Of Friendship. May Christmas peace fill
Your hearts and Christmas light sparkle in
Your eyes. God bless you.

Brother Len Wertz

THOUGHTS ON CHRISTMAS

Romans 14:5, "One man esteemeth one day above another: another esteemeth every day alike. Let every man be fully persuaded in his own mind."

There are many controversial issues within the earthly church. One that is almost sure to be heard at this time of the year is whether or not we should observe Christmas (along with other holidays). Our Brethren forefathers were in total agreement with C. H. Spurgeon who is recorded to have made the following statement. "We have no superstitious regard for times and seasons. Certainly we do not believe in the present ecclesiastical arrangement called Christmas." They did not observe any special days including birthdays. Today some of our Brethren even observe a special day for the birthday of their dog. While we strongly believe that our Brethren forefathers were led by the Holy Spirit, we also recognize that they were not infallible. We believe the same holds true for our elders and ministers today. For us our opening verse answers the question of whether or not we should observe Christmas. While we do not feel it is wrong to recognize a special day for the birth of our Lord, and we have recently read an article that argues that it could very well have been on the 25th of

December, there are at least three areas that we should avoid at this time of the year. The first of these is the commercial aspect of Christmas. It is said that some individuals only finish paying for one year's Christmas presents in time to buy the next year's. We should never spend money that we do not have except in a great emergency or for a major purchase such as a house or a vehicle for transportation. We personally, feel it is unwise to spend money for wrapping paper that only gets torn up and thrown away. This is also true of fancy ribbons and expensive cards.

Secondly we should avoid the pagan customs associated with Christmas. We cannot share the glory of the Lord Jesus Christ with Santa Claus. We also believe that Jeremiah 10:1-10 describes the present day Christmas tree. We believe we should observe the warning in verse two, "Thus saith the LORD, Learn not the way of the heathen,..." While the majority of our brethren and sisters will enjoy a special meal on this day, and we do not believe this is wrong, we should avoid the party spirit of the world. It goes without saying that we should not be a part of drunken orgies that are popular with the world at this time of the year. Also "Christmas kisses" should be limited to your wife (or husband) or other immediate members of the family. The only "Kisses" given outside of this perimeter should be chocolate kisses.

We have saved the most important area for last. We should avoid taking the virgin birth and the deity of Jesus Christ lightly by only observing it one time a year. Many churches that have elaborate Christmas services, which include lighting of candles and litanies that we believe are a part of the pagan customs we just addressed, deny the reality of the virgin birth. We rejoice in the fact stated in Galatians 4:4-5, "But when the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, To redeem them that were under the law, that we might receive the adoption of sons." This is the very foundation of our Christian faith. God sent His Son to be born of a virgin, to live a sinless life, to die on Calvary's cross there shedding His precious blood for our salvation, to be buried in the tomb and rise again on the third day and to ascend to Heaven awaiting the day He shall come again to make all things new. Jesus Christ had to be born of a virgin in order to be the sinless sacrifice for our sin. Beyond this most important fact is the reality that, unlike us, Jesus Christ is from eternity to eternity. In Hebrews 7:3 Melchisedec is compared with the Lord Jesus Christ, "Without father, without mother, without descent, having neither beginning of days, nor end of life; but made like unto the Son of God; abideth a priest continually." This does not deny that Jesus Christ is God the Son or the Son of God but speaks of no earthly father. It also does not deny the virgin birth

but speaks of His pre-existence.

Once again this year most of our meeting houses will have a special Sunday school lesson around December the 25th. Many of the sermons will center around the birth of the Lord Jesus Christ. As we have tried to make clear, we are not opposed to this. We believe we should respect those Brethren who "esteemeth every day alike." We should be glad that there are still those who desire to follow Brethren traditions and reject those traditions our forefathers rejected.

Observing Christmas will not save your soul. You must be born again and baptized according to scripture. Let us be very careful when following the traditions of man and "let every man be fully persuaded in his own mind."

Brother James M. Hite
816 E. Birch St.
Palmyra, PA 17078

IN HIS ARMS

Muffled screams reached my ears. I ran upstairs to our nine month old baby who had awakened and in his squirming and turning he had completely covered himself with blankets. As I pulled the covers back, terrified eyes looked into mine. He was screaming, sweat was running down his flushed face, his body was stiff. His world had been dark, strange, and frightening, perhaps even suffocating. I could imagine he'd been thinking, "WHERE IS MOTHER?"

I picked him up and cuddled him in my arms. Immediately the cries ceased, his body grew limp and he nestled up against my neck. Within the minute I looked at him and his eyes were closed, breathing was soft and slow and he was the picture of peace as he had again fallen asleep.

My heart is screaming out — injustice is all around. Sin is rampant. The world is black — the future looks bleak. Satan seems to be having a heyday. There's sickness; there's sorrow; there's deaths of innocent people, perhaps killed in accidents by drunks. Babies are aborted, children abused, marriages failing, and the ideal family is almost a thing of the past. My heart almost fails within me. My pulse quickens, my strength weakens, discouragement and fear try to take me, doubts and questions plague me. "WHERE IS GOD?!"

Then I feel it. His arms around me. His peace and strength flow over me. His tender voice calms me. His assurance that He is still

in control. His promise to provide grace for every trial. His love that assures me He will let nothing happen that is not best for me —He loves me that much!

Why would I have any less confidence and trust in Him than my child does in me? If my son thinks I love him, I know my God loves me much more. If I care about my son and his well being, I know that God wants what's best for me. So why don't I always "lay my head down and fall asleep" and rest in the peace He can give?

"Lord, help me to remember that NOTHING is beyond Your control. And help me to rest in the assurance that You will face each tomorrow with me, and when the going gets too rough, You'll carry me. What more could I want? I love You so much!"

Learning to lean,
Sister Sally Meyers
R#1 Box 109
Dallas Center, IA 50063

TODAY

It is not the time or hours we put in every day, but what we do during those hours that count. If nothing good comes from our labours, then the time was lost. It takes a lot of sunshine and rain to make a rainbow. People worry a lot, but worry is the interest paid on trouble before it is due. If Christians would stop and think, "If we take serve out of service we only have ice left." It has been said many times that so called Christians need a little defrosting. So many real Christians have many good thoughts but so often fail to share them with others. If we don't put them to use they are like kites, they fly away.

There are some Christians today, we find, who are like the lights we have in our home. They keep going on and off. Many Christians today are willing to let the Holy Spirit lead them. Real Christians should love to pray so they could open up the way between them and the Heavenly Father so He could show them the things He has in store for them to do. Through praying they learn to work and labour for their blessed Lord.

Jesus is a wonderful teacher, but He will not do the work for us. We must learn to work for Him so the ones who are still out of the ark of safety will learn to know Him.

God has many things in His plan for us to do. We must seek and find. If we go to Him in prayer He will reveal them but we must be willing to follow. Prayer is the most wonderful thing in a Christian life. Prayer is a wonderful thing because we know we are talking to the One who understands us. He is the One from whom our strength cometh. He keeps us from temptations, comforts us in

sorrow and guides us so we stay on the narrow way.

Sister E. M. Alltus

SIXTY YEARS AGO

December 15, 1929

THE TWO NATURES IN MAN

J. F. Britton

The two natures in man are generally referred to as the lower nature and the higher nature, and it occurs that those two natures are at variance and arrayed against each other; each striving for supremacy in the human life.

The reader should note that the lower nature is divided or classified under three heads, as follows: Licentious passions, inordinate craving for greed, and a carnal longing and desire for pleasure. These seem to be the various fields in which the human nature functions or operates in its debasing influence.

A great man once said, "sow a habit, and you will reap a character, sow a character and you will reap a destiny." Oh, the eternal horrors that cling and cluster around the second death, the sowing to the flesh. No wonder James wrote, "when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." (Jas. 1:15) And Paul says, "The wages of sin is death."

Jeremiah saw the unspeakable wickedness in his day, when he said, "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9) And when God pulled the curtains back, that the Apostle John could get a vision of the floods of iniquities rushing through human lives, he wrote saying, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever." (1 John 2:15-17)

This text, as well as many other Scriptures, shows that there is a higher and more enobling nature in man, which is composed of moral refinements, righteous integrity, and a sincere desire for spiritual attainments, which are only possible through a full surrender to the reformatory and transforming powers of the Holy Spirit.

This seems to have been Paul's experience when he wrote: "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the

knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto the resurrection of the dead. Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus." (Phil. 3:7-14)

The writer believes that it is the experience of everyone who passes out of the lower debasing nature, into that higher and more glorious nature through the operation of the Spirit of God. Paul could say from the fullness of his experience, "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." (II Cor. 5:17) No wonder "Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God." (John 3:3) Yes, born into that higher and Spiritual nature, that enables the new born creature in Christ Jesus to cry out and say, Bless the Lord, oh my soul, and praise his Holy name. For whereas, I was a victim and a slave in the lower nature, now, I have been redeemed and free to serve my God. And whereas I was blind, now, I can see the beauties of holiness in the Christ life.

Hence, the greatest achievement that anyone can possess in this world, is to really know that they "Have passed from death unto life, and that their names are written in the Lamb's Book of Life." Yes, this is worth more than all the glittering wealth, fame, and the vain and carnal pleasures of this world. May God's grace and strength enable every reader of this article, to strive earnestly for that higher nature and spiritual realm, where superiority and excellency dwell. Amen.



God governs the world, and we have only to do our duty wisely, and leave the issue to him. — John Jay.

THE NEW TESTAMENT DOCTRINES

Holy Men and Women in Prayer

J. H. Moore

The Old and New Testaments abound in references to praying men and praying women. Abraham, Moses, Samuel, David, Elijah, Daniel, and all the other prophets, were praying men. All the apostles were given to prayer. Hannah, Mary, the mother of Jesus, and other women, were often at the throne of grace. Christ, though divine, spent many precious seasons in prayer. In fact, one might fill pages telling about the praying men and women of old.

The church of Christ should be a praying church. The early churches often met for seasons of prayer. In Acts 1:13-14 we read of the saints, both men and women, who gathered into the upper room for a continued season of prayer and devotion. In times of trouble the faithful went to God in prayer. They talked to him as dependent children would talk to a loving father. He heard their pleadings and answered their supplications. This led to trust and faithfulness.

The primitive Christians assumed different attitudes in prayer, but the prevailing posture was kneeling. We read of Jesus falling on his face at prayer in the Garden of Gethsemane. Stephen kneeled and prayed (Acts 7:60). Peter also kneeled and prayed (Acts 9:40). Paul kneeled down and prayed with all the elders at Ephesus (Acts 20:36). At one time he kneeled on the seashore, with a group of parents and their children, and prayed with them (Acts 21:5). Still the publican stood when he prayed, and he was justified (Luke 18:13). Jesus at one time said: "When ye stand praying, forgive, if ye have ought against any" (Mark 11:25).

In I Cor. 11:3-15 Paul gave special instructions regarding prayer. Here he says that while praying or prophesying the women should have their heads covered, and that the men should appear before the Lord uncovered. In the original, instead of covering, we have "veil." As it applies to sisters, Paul's language clearly enjoins the covering as a duty, and it seems that in the early churches no sister presumed to engage in prayer or prophesying with her head unveiled. The apostle appealed to the judgment of those whom he addressed, saying: "Is it comely that a woman pray unto God uncovered?" (I Cor. 11:13)

The instructions for the brethren were just the reverse. They were to pray or prophesy uncovered, and in this show due respect to Christ, the Head of man. The woman honors her head by the use of the Prayer veil, while man honors his Head by removing his covering. We are not taking space to explain the whys and wherefores of the covering for the sisters, or to explain why there

should be one rule for them and another for the brethren. We are simply calling attention to what Paul enjoined upon the sisters, regarding their privilege and duties during devotional services.

It may be well to state that the apostle's teaching on this point is of sufficient importance to command the attention, consideration and respect of those who would have their lives measure up to the Written Word. It is no less the duty of the woman to cover her head during prayer, than it is for man to have his head uncovered. The duty upon the part of one, in this particular, is no less obligatory than upon the part of the other. The authority that uncovers the man, covers the woman. Revoke the injunction for the latter, and you revoke it for the former. The two injunctions stand or fall together.

OBITUARY

GEORGE LONGENECKER

Bro. George H. Longenecker was born June 17, 1915 in Manheim Township, Lancaster, Pennsylvania and departed this life October 26, 1989 by a tragic automobile accident. He was the son of the late Nathaniel and Anna (Huber) Longenecker. He was 74 years 4 months and 9 days.

He was the husband of Fern E. (Meade) Longenecker. He had been a self-employed contractor since 1957 until he retired in 1980.

Bro. Longenecker served as a Deacon in the church for forty-seven years and at the time of his death he was a deacon in the Conservative Baptist Brethren Church of Frystown.

In addition to his wife, he is survived by four sons: George T. and Jerre L., both of R. 1, Bernville, Pennsylvania, Thomas G. and Dale E., both of R. 2, Bernville, Pennsylvania; six daughters: Rhoda A., wife of David Kegerreis, R. 1, Bethel, Pennsylvania, Rita Y., wife of Luke Eberly, Donna M., wife of Galen Stauffer, both of R. 1, Bernville, Pennsylvania, Wanda A., widow of Robert Hearn, Cinda S., wife of Raymond Burkholder and Debra F., wife of Glenn Burkholder, all of R. 2, Bernville, Pennsylvania; thirty-eight grandchildren and seven great-grandchildren. Also two brothers, John of Rt. 1, Robesonia, Pennsylvania and Jason, Lancaster, Pennsylvania; four sisters: Amy, widow of Aaron Shaner, Pottstown, Pennsylvania, Ruth, widow of Ivan Greenly, Dowingtown, Pennsylvania, Mary, wife of Leonard Garman, Montville, Pennsylvania and Nancy, widow of Paul Beidler, R. 1, Myerstown, Pennsylvania.

Funeral services were conducted at the Conservative Baptist Brethren Church, Frystown, Pennsylvania on Monday, October 30, with Elder LaVerne Keeney opening, Bro. Jack Snyder having the

message with II Timothy 4:7 "I have fought a good fight, I have finished my course, I have kept the faith:" Elder Dean St. John had the graveside services.

The family wishes to express their thanks to all who remembered us with cards, notes and prayers during this time of bereavement.

Sister Fern E. Longenecker and family

THE LORD IN ZION REIGNS

The Lord in Zion reigns,
And will his people keep;
'Tis he the universe sustains,
And well secures his sheep.
Though with affliction sore
He may them exercise;
Yet still his hand they shall adore,
And still his love shall prize.
Should poverty, and loss
Of every kind of good,
Conspire to make our weighty cross,
Our helper still is God.
May we for ever trust
And glory in his name;
Jesus, the faithful, true, and just,
Forever is the same!

Submitted by Lynn H. Miller
P.O. Box 433
Newmanstown, PA 17073



NEWS ITEM

1990 SUNDAY SCHOOL MATERIALS

The Bible Study Board has lesson leaflets for the Beginner Sunday School Classes. They consist of a Bible lesson on one side and a picture to color on the opposite side. Order from: Bro. Fred Pifer, R. 3 Box 184, Adel, Iowa 50003.

ADULT SUNDAY SCHOOL LESSONS FOR JANUARY 1990

January 7 - Only One Gospel - Galatians 1:1-24.

1. To whom is this letter addressed?
2. What problem at Galatia prompted Paul's letter?

January 14 - Paul's Apostleship to the Gentiles - Galatians 2:1-10.

1. What was Paul's purpose in taking Titus along?
2. Why was circumcision an issue?

January 21 - Justification by Faith in Jesus Christ - Gal. 2:11-21.

1. What is it to be justified?
2. How are we justified? verse 16.

January 28 - Children of Abraham - Galatians 3:1-14.

1. Who are now the children of Abraham? verse 7.
2. What shall the "just" live by? verse 11.

YOUNG PEOPLE'S SUNDAY SCHOOL LESSONS FOR JANUARY 1990

January 7 - Abiding in Christ - John 15:1-12, I John 2:2, 28.

1. What are the blessings of abiding in Christ?
2. What are the results of failing to abide in Christ?

January 14 - Daily Worship - Dan. 6:1-13, Psalms 61:8, Luke 9:23.

1. What is worship?
2. Name some ways we can worship God daily.

January 21 - Associations - Ex. 23:2, Ps. 1:1-2, II Cor. 6:14-18.

1. What effect will "true friends" have on us?
2. Notice the influence of evil companions in I Cor. 15:33.

January 28 - Expression of self - Ps. 100:2, Ps. 147:1, Phil. 4:6-9.

1. List some carnal expressions of self.
2. List some positive, God honoring types of expressing ourselves.